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In tali nunquam lassat venatio sylva.
A.D.1884.

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Synod of N.Y. and N.J.
1840 – 1850

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MINUTES

OF THE

SYNOD OF NEW-YORK AND NEW-JERSEY,

OCTOBER, A. D. 1840.

NEW-YORK:
PRINTED BY WILLIAM S. DORR,
123 Fulton-street.
1840.

Synod of N.Y. and N.J.

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MINUTES

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SYNOD OF NEW-YORK AND NEW-JERSEY,

OCTOBER, A. D. 1840.

NEW-YORK:
PRINTED BY WILLIAM S. DORR,
123 Fulton-street.
1840.

Sessions of the General Assembly of the Presbyterian Church in the United States of America, May 27th, 1840.

"The Committee on the polity of the Church reported, and their report was adopted, viz:

"The Committee further report and recommend, that it be ordained by the General Assembly, in reference to the Synods of New-York and Newark, that they be united into one Synod, to be called "*The Synod of New-York and New-Jersey*," and that said Synod meet in the city of New-York, in the Pearl-Street Presbyterian Church, on the evening of the third Tuesday of October next, at 7 o'clock, and be opened with a sermon by the Rev. Samuel Fisher, D. D., or in case of his absence, or inability to act, by the Rev. Erskine Mason."

A true extract from the Minutes."

ERSKINE MASON, *Stated Clerk.*

gift
Tappan Presb. Ass
12-31-1931

SYNOD

OF

NEW-YORK AND NEW-JERSEY.

IN conformity with the act of the General Assembly, the Synod of New-York and New Jersey met in the Pearl-Street Church, in the city of New-York, on the 20th day of October, A. D. 1840, at 7 o'clock, P. M., and was opened with a Sermon by the REV. SAMUEL FISHER, D. D., from 1 Corinthians xv. 58. "*Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.*"

After the public religious exercises, the presiding Bishop proceeded to the organization of the Synod, and opened the session with prayer. Rev. HENRY A. ROWLAND and Rev. EBENEZER SEYMOUR, were elected Clerks, till the Synod should be organized. The roll was then called and the following members were present, viz:

PRESBYTERIES.	MINISTERS.	ELDERS.
Hudson.	* Daniel Crane.	William S. Webb.
	William Timlow.	Walter Mead.
	* George Pierson.	Calvin G. Sawyer.
	Daniel T. Wood.	* Jasper S. Armstrong.
	William Y. Miller.	
	Obadiah M. Johnson.	
	Robert G. Armstrong.	
North River.	* Jonathan Silliman.	William Dusenbury.
	Sumner Mandeville.	Samuel D. Mores.
	Henry Belden.	
	William Hill.	
	Sherman Hoit.	
Long Island.	Jonathan Hunting.	
	Daniel Beers.	
New-York 2d.	Thomas McAuley, D. D.	* Samuel F. Clarkson.
	Henry A. Rowland.	Peter R. Sprainger.
	Robert C. Brisbin.	R. R. Wood.
	Gorham D. Abbott.	Matson Smith.
	Thompson S. Harris.	

NOTE.—Those marked * were not present at the opening of the Synod, but came in during its sessions.

PRESBYTERIES.	MINISTERS.	ELDERS.
New-York 3d.	William Patton, D. D.	William Johnson.
	Erskine Mason, D. D.	Nathaniel Gray.
	* Henry White, D. D.	*Abijah Fisher.
	* Charles Hall.	William A. Booth.
	David R. Downer.	Frederick Bull.
	Edward A. Frazer.	James W. Smith.
	Asa D. Smith.	James Strothers.
	William Adams.	John Conger.
	Charles S. Porter.	H. Griffen.
	Thomas S. Skinner, D. D.	D. C. McArthur.
	Edwin F. Hatfield.	Erastus S. Barnes.
	James W. McLane.	James Bliss.
	Shubael G. Spees.	Ebenezer White.
	William Bradley.	J. H. Bulin.
	James I. Ostrom.	* G. W. Richards.
	Edward H. Cumpston.	
	William Bradley.	
	* Samuel D. Burchard.	
	Theodore S. Wright.	
	* Mason Noble.	
	James Hildreth.	
	Elizur G. Smith.	
Brooklyn.	Isaac Lewis.	Truman Smith.
	Samuel H. Cox, D. D.	C. S. Halsted.
	* Absalom Peters, D. D.	* Robert T. Sherman.
	William B. Lewis.	
	Alfred Ketchum.	
	* George M. West, D. D.	
	* David Longmore.	
	* James Knox.	
Newark.	Samuel Fisher, D. D.	Obadiah Woodruff.
	Wm. R. Weeks, D. D.	Isaac Van Wagoner.
	Ebenezer Cheever.	James N. Hedden.
	Ansel D. Eddy.	John Thompson.
	Ebenezer Seymour.	John Nicol.
	Joseph Vance.	John Benson.
	Samuel N. Fisher.	Elias J. Thompson.
	William Belden, Jr.	William B. Guild.
	Joseph G. Gallagher.	John A. Paine.
	Richard F. Cleveland.	William G. Crane.
	Selah B. Treat.	Samuel Beach.
		Zophar B. Dodd.
Rockaway.	Barnabas King.	Joseph Jackson.
	John Ford.	Joseph Kitchell.
	Edward Allen.	David Corey.

PRESBYTERIES.	MINISTERS.	ELDERS.
Rockaway.	William Torrey.	Isaac Smith.
	Anthony M. Reynolds.	Sydney Breese.
	Joseph C. Moore.	Joseph W. Manning.
	Burtis Magie.	
	James W. Wood.	
	Cornelius Conklin.	
	Thomas S. Wood.	
	Joel Campbell.	
	* Noah Crane.	
	* Enos A. Osborne.	
Montrose.	Moses Thatcher.	Isaac P. Foster.
	Joshua B. Graves.	
	Henry A. Riley.	
	James B. McRary.	
	George F. McEwen.	
	Sylvester Cooke.	
	Daniel Higbie.	
	* Reuben E. Taylor.	

The REV. THOMAS MCAULEY, D. D. was elected Moderator, and REV. HENRY A. ROWLAND and REV. EBENEZER SEYMOUR were elected Clerks. A committee of arrangements was appointed, consisting of Messrs. Rowland, Patton, A. D. Smith, Wilbur, and R. Aikman. It was resolved that a Committee of Overtures be appointed, to consist of five members.

The Synod then adjourned to meet in the Lecture Room of the Murray-st. Church, to-morrow morning, at 9 o'clock. Closed with prayer.

The Synod met, agreeably to adjournment, in the Lecture Room of the Murray-st. Church, on Wednesday morning, the 21st inst., at 9 o'clock. The Moderator opened the meeting with prayer. The roll was called, and the following additional members were present, viz.: Rev. Daniel Crane, and Rev. George E. Pierson, of the Presbytery of Hudson; Rev. Jonathan Silliman, of the Presbytery of North River; Rev. Messrs. Henry White, D. D., Charles Hall, Samuel Burchard, Jr., and Mason Noble, of the Third Presbytery of New-York; Rev. Messrs. Absalom Peters, D. D., George M. West, D. D., and David Longmore of the Presbytery of Brooklyn; Rev. Noah Crane, of the Presbytery of Rockaway; also Mr. Jasper S. Armstrong, a Ruling Elder of the Church at Florida; Dr. Matson Swift, of the Church at New Rochelle; and Robert T. Shannon, of the Fourth Church in Brooklyn; who gave reasons for their absence, which were sustained.

The minutes of the last session were read and approved. The minutes of the Synods of New-York and Newark were referred to a committee, consisting of Messrs. Peters, Seymour and Rowland, to report any unfinished business which may demand the action of the Synod, and the reading of them was dispensed with.

The following standing Committees were appointed, viz:

1. *On Bills and Overtures.*—Messrs. Timlow, Patton, Riley, Truman Smith, and Fisher.
2. *Judicial Committee.*—Messrs. Fisher, R. G. Armstrong, King, Cox, S. F. Clarkson, Strothers and Woodruff.
3. *On the Narrative of the State of Religion.*—Messrs. E. Cheever, Beers, and Paine.
4. *On the Minutes of the Assembly.*—Messrs. Mason and Wood.

The statistical reports of the Presbyteries of Hudson, North River, Brooklyn, Newark, and Rockaway, were read and put on file.

The Rev. Henry A. Rowland was elected Stated Clerk.

The subject of correcting the roll of the Presbyteries in accordance with the act of the General Assembly, was referred to the Committee on the Minutes of the Assembly.

Mr. Frederiek Bull, Treasurer of the Synod of New-York, and Rev. Ebenezer Seymour, Treasurer of the Synod of Newark, reported; and their accounts were referred to an Auditing Committee, conisting of Messrs. Matson and Truman Smith, who reported their accounts as correct, and that there is a balance in the hands of Mr. Bull, of $14 45. Mr. Bull was elected Treasurer.

Rev. George E. Delavan and Rev. Henry Ford, members of the Synod of Geneva, and Rev. Eliakim Phelps, of the Synod of Pennsylvania, being present, were invited to sit as corresponding members.

It was made the order of the day to receive reports on the state of religion this afternoon at 4 o'clock.

The Committee of Arrangements made a report, which was adopted, and is as follows, viz:

The Committee of Arrangements report and recommend, that, agreeably to the usage of previous Synods, the Synod celebrate the Lord's Supper on Wednesday evening, and that they observe, as a season of Prayer, Thursday evening next. They also recommend, that the Lord's Supper be celebrated in the Carmine-st. Church, and the Prayer Meeting be held in the Central Church, Broome-st., at 7½ o'clock. They also further recommend, that the following be the order of exercises, viz:

For the Celebration of the Lord's Supper.

1. Invocation and Psalm or Hymn, by the Moderator.
2. Address, by the Rev. Dr. Weeks.
3. Prayer, by the Rev. Mason F. Noble.
4. Distribution of the Elements, by the Rev. Dr. Fisher.
5. Prayer, by the Rev. William Torrey.
6. Address, by the Rev. Dr. Cox.
7. Hymn, with the Doxology and Benediction, by the Rev. J. Vance.

For the Synodical Prayer Meeting.

1. Statement of the object of the meeting, with Psalm or Hymn, by the Moderator.
2. Prayer, by the Rev. Moses Thatcher.
3. Address, by the Rev. John Ford.
4. Psalm and Prayer, by the Rev. Burtis Magie.
5. Narrative on the State of Religion, by the writer.
6. Address, by Rev. R. G. Armstrong.
7. Doxology and Benediction, by the Rev. Robert Belden.

The Statistical Report of the Montrose Presbytery was read and put on file.

The Rev. Jonas Coe, of the Fairfield West Association, and Rev. Henry G. Ludlow, of the New Haven West Association, Connecticut, being present, were invited to sit as corresponding members.

The Treasurer was ordered to pay the Stated Clerks of the Synods of New-York and Newark, the amount of the salaries due them respectively, for their services, during the year past.

The Stated Clerk was ordered to engross the Minutes of the Synod in one of the books either of the Synod of New-York, or Newark, and to affix to them the Act of the General Assembly constituting this Synod.

Resolved, That the Stated Clerk receive twenty dollars, annually, as a compensation for his services.

Messrs. Adams and Abbott were appointed a committee to collect the sum of *twenty-five* cents from each member, for the contingent expenses of the Synod.

The Synod accepted an invitation from the Faculty of the New-York Theological Seminary to visit that institution, at an hour to be subsequently fixed.

The Committee on Bills and Overtures reported the following overtures, and recommended their reference to special committees, to report thereon, viz :

Overture No. 1. On the subject of the existence and non-existence of Deacons in the churches, and on the order of religious worship; which was referred to Messrs. Skinner, S. Fisher, Conger, Cox, Webb and Johnson.

No. 2. Overtures of the Presbytery of Montrose on several constitutional questions ; which were referred to Messrs. White, Weeks, Armstrong, Clarkson and Dusenbury.

No. 3. A memorial of the State Temperance Society; which was referred to Messrs. Eddy, Mason, Sawyer and Bull.

Messrs. Seymour and Rowland were appointed a Committee to report rules for the government of the Synod.

The Synod had a recess till 3 o'clock.

The Synod met after recess, and the minutes of the morning session were read and approved.

The Rev. William Backus, of the Synod of Geneva, being present, was invited to sit as a corresponding member.

The Moderator announced the following Committees on the Records of the several Presbyteries, viz:

1. *Hudson.*—Messrs. Mandeville, McLane, and Van Wagoner.
2. *North River.*—Messrs. W. B. Lewis, Porter, and J. S. Armstrong.
3. *Long Island.*—Messrs. Treat, Gallagher and Shannon.
4. *New-York 2d.*—Messrs. Weeks, Riley and Guild.
5. *New-York 3d.*—Messrs. Campbell, O. M. Johnson and Mores.
6. *Brooklyn.*—Messrs. King, Wood and Woodruff.
7. *Newark.*—Messrs. Hatfield, Beers, and Mead.
8 *Rockaway.*—Messrs. Foote, Ostrom, and Bliss.
9. *Montrose.*—Messrs. Downer, Silliman, and Webb.

Messrs. Armstrong, E. Cheever, and Mason, were appointed a Committee to draft a pastoral letter to the churches.

The Statistical Reports of the Presbyteries of Long Island, and New-York 2d, were read and put on file.

It was resolved, that it be recommended to the Committee *ad interim* of the General Assembly, to cause to be published, if the same can be done without involving the Committee in pecuniary liabilties, another edition of the Constitution of the Presbyterian Church of the United States of America, containing the Confession of Faith, the Catechisms, and the Directory for the worship of God, together with the plan of government and discipline.

An invitation for the Synod to visit the Panoramas of Rome and the Bay of Islands, was accepted.

It was ordered that each member of the Synod make a written report of the state of religion in his congregation, during the year past, and give it to the Chairman of the Committee on the Narrative; and that in future, it be a Standing Rule, that the several Presbyteries make a written Report to the Synod, annually, of the state of religion within their bounds.

The Committee to examine the minutes of the Synods of New-York, and Newark, reported, that there is no unfinished business which demands attention.

The subject of a plan for Systematic Benevolence in the churches was introduced, and referred to Messrs. Patton, Ford, Hall, and Sawyer, to report thereon.

The Committee on the rules of the Synod reported, recommending those adopted by the last General Assembly, together with that adopted by the Synod in relation to the Reports of the Presbyteries on the State of Religion; and their report was adopted.

The Committees on the minutes of the Presbyteries of Rockaway, and New-York 2d, severally reported, recommending their approval; and their reports were adopted.

The Committee on Overture No. 1 made a report, which was accepted.

The Synod had a recess till 7½ o'clock to meet in the Carmine-st. Church.

The Synod met after recess, in the Carmine-st. Church, and united in the celebration of the Lord's Supper in the order prescribed, with the exception of Messrs. Fisher, Torrey, and Vance, the two first of whom were prevented, by illness, from performing the parts assigned them, and their places were supplied by Messrs. Isaac Lewis, and Beers. After which, the Synod adjourned, to meet in the Lecture Room of the Murray-st. Church, to-morrow morning at 9 o'clock. Closed with prayer.

The Synod met, agreeably to adjournment, in the Lecture Room of the Murray-st. Church, on Thursday morning, October 22d, at 9 o'clock,was opened with prayer by the Moderator. The minutes of the last session were read and approved.

Messrs. Zophar B. Dodd, a Ruling Elder of the Church at Bloomfield, Isaac P. Foster, a Ruling Elder of the Church at Honesdale, and Daniel Beach, a Ruling Elder of the Church at South Orange, and Rev. Reuben E. Taylor, of the Presbytery of Montrose, appeared in the Synod, and gave reasons for their absence, which were sustained.

The Committee on Bills and Overtures reported Overture No. 4, being an overture from the Presbytery of North River, on a constitutional question, which was laid on the table.

Mr. Joseph Ketchum obtained leave of absence from the remaining sessions of the Synod. Rev. John R. Adams, of the Synod of Albany, being present, was invited to sit as a corresponding member.

Several resolutions on the subject of Slavery were introduced, and laid on the table.

The consideration of the report of the Committee to whom was referred the overture on the existence or non-existence of Deacons in the churches, and on the order of religious worship, was indefinitely postponed.

The Committee on Overture No. 2 made a report, which was accepted.

The Committee to whom was referred the subject of recommending a plan for uniform and systematic benevolence in the churches, made a report, which was adopted, and ordered to be put on file, and printed in the religious papers.

The Synod had a recess till 3½ o'clock.

The Synod met after recess, at 3½ o'clock. The Committees on the minutes of the Presbyteries of Brooklyn, New-York 3d Newark, Long Island and Hudson, severally made their reports, which were accepted, and the minutes were approved.

Rev. James Knox, of the Presbytery of Brooklyn, and Mr. G. W. Richards, a Ruling Elder of the Mercer-st. Church in the City of

New-York, appeared in the Synod and gave reasons for their absence, which were sustained.

The Committee on the minutes of the General Assembly made a report, which was adopted, and is as follows, viz:

The Committee on the records of the General Assembly would refer the Synod to the action of the General Assembly and their recommendation as contained on pp. 34, 35 of written minutes, as proper to be laid before this body.

They would also refer the Synod to the recommendation of the Assembly of 1838, on p. 24 of their printed minutes, as follows:

"*Resolved*, That it be recommended to majorities of Church Sessions and Presbyteries, to take no further action in relation to members who have left them to join other ecclesiastical bodies not in connection with us, than to strike their names from the roll."

"*Resolved*, That it be recommended to ministers, where majorities have left, to continue their ecclesiastical organization as before, if in sufficient numbers; and if not, to connect themselves with the ecclesiastical bodies most convenient to their locality and circumstances, which adhere to this General Assembly."

Your Committee recommend the adoption of the following resolutions, viz:

1. That the Presbyteries in connection with this body correct their rolls, by erasing therefrom the names of such ministers and churches as have withdrawn from their connection and united with other ecclesiastical bodies.
2. That this Synod erase from their roll any Presbytery which may have in like manner withdrawn from us.

The Presbyteries of New-York, Long Island 2d, and Bedford, having withdrawn from the jurisdiction of the Synod, were ordered to be erased from the roll.

Resolved in this Synod, now constituted over so large a territory as the court of the last resort in its appellate jurisdiction over the churches, that hereafter it be made obligatory on the Ruling Elders that represent their respective churches in this body, to attend, if practicable, all the sessions of the same, and that no alternate be admissible as the substitute of a member after his enrollment and the taking of his seat in the Synod.

The Committee on the Narrative of the State of Religion, made a report which was adopted, and ordered to be read this evening at the Synodical prayer-meeting, and published in the religious papers.

Resolved, That the thanks of the Synod be expressed to Mr. Adams, the Agent of the Panoramas of Rome and the Bay of Islands, for their great gratification in their late visit to those splendid perspectives, and for the kind attentions of Mr. Adams to the members of the Synod, in the important and interesting explanations with which he accompanied and enriched the exhibition of these wonderful spectacles of nature and of art.

The Committee on overture No. 3, on the subject of Temperance, made a report, which was adopted, and ordered to be put on file and printed in the religious papers.

The consideration of the report of the Committee on the Overture of the Presbytery of Montrose proposing various constitutional questions, was indefinitely postponed.

The Committee on the minutes of the Presbytery of North River made a report, recommending their approval, with the following exceptions, viz: that a pro re nata meeting was called at only *eight* days' notice, and that the minutes of the Presbytery have not been reviewed by the Synod for the last three years, and for how much longer time does not appear; which report was adopted.

Resolved, That the next annual meeting of the Synod be held in the Central Church, in Broome-st., in the city of New-York, on the Wednesday after the third Tuesday of October, at 7 o'clock, P. M., and that the Messrs. Adams, Rowland, Patton, Smith, R. Aikman, and Wilbur, be the Committee of Arrangements.

Resolved, That at the opening of each meeting of the Synod, each Presbytery be required to furnish the Clerk of the Synod with a corrected roll of their members and churches, that all the members may be promptly enrolled and participate in the business of the Synod.

The Synod, on their request, gave leave to the Church in Conklin under the care of the Presbytery of Montrose, to join the Presbytery of Tioga.

The Synod had a recess till 7½ o'clock, to meet in the Central Church, Broome-street.

The Synod met after recess, at 7½ o'clock, and attended the prayer meeting in the order prescribed.

Rev. Enos A. Osborne, of the Presbytery of Rockaway, appeared in the Synod and took his seat.

The Committee appointed to prepare a Pastoral Letter, reported that they had not time to attend to the duty, and they were discharged.

A Committee, consisting of Messrs. McAuley, Mason, Eddy, Patton and Rowland, was appointed, with power to draft and issue a Pastoral Letter to the churches.

The Committee appointed to take up the collection to defray the contingent expenses of the Synod, reported that they had collected *twenty-eight dollars*, which they were directed to pay over to the Treasurer.

The Janitor's bill was ordered to be paid. The minutes of the Synod were ordered to be printed and distributed to the members, under the direction of the Stated Clerk.

The Synod then adjourned to meet in the Central Church, Broome-street, on the evening of the Wednesday succeeding the third Tuesday of October next, at 7 o'clock.

Closed with Prayer and the apostolic Benediction.

HENRY A. ROWLAND,
Stated Clerk.

APPENDIX.

REPORT ON SYSTEMATIC BENEVOLENCE.

In view of the painful embarrassments which an irregular and deficient revenue has of late brought upon the benevolent operations of the church, and which have not only hindered her from embracing the facilities furnished by Divine Providence for her enlargement; but have compelled her to recede from ground previously occupied; have frustrated wise plans, and broken up extended systems of effort—thereby insuring the ruin of souls, and bringing dishonor on the Christian name;—in view, also, of the admitted fact, that the resources of the church are abundantly adequate to the fulfilment of the duty required of her,—the Synod of New-York and New-Jersey solemnly and affectionately address the following considerations and plans to the churches and members under their care.

The backwardness of the people of God to furnish the pecuniary means for the extension of his kingdom, admits of no justification. Whoever will sketch the most meagre scheme of benevolence which the Gospel can approve, will perceive, at every step, that he is writing the condemnation of the church. The sentiment of the church, on the subject of property, is, as yet, very little elevated above that of the world. Notwithstanding the unprecedented value, which the calls of Providence have put upon wealth, as a means of doing good, it is affecting to know that there are individuals in our churches, who hold, with a quiet conscience, their hundreds of thousands, which they owe to God, but which they keep back from his suffering cause, in violation of his command and of their own vows—thus grieving his Spirit—bringing leanness into their own souls, and jeoparding the salvation of their children. It is painful to behold the strange infatuation which hinders their seeing the relation of their conduct to the requirements of God. It is also affecting to see multitudes, of smaller means, professing to owe every thing to the mercy of Christ, yet *wholly neglecting* to honor him with their substance. A still greater number, not altogether wanting in Christian charity, treat it as a matter to be governed by the mere impulses of sympathy, and performed or neglected as convenience or caprice may dictate. They seem not to apprehend, that pecuniary contribution to pious and humane objects is a *christian duty*, to be regulated by the principles of the Gospel, and no more to be omitted, or abandoned to the vicissitudes of feeling or of circumstances, than any other duty.

One of the most important rules pertaining to this subject, is, that BENEVOLENCE SHOULD BE SYSTEMATIC. By this is meant, that there should be stated times, more or less frequent, when a man shall sit down, and—in full view of his means and his obligations—shall make his charities the subject of a well considered plan—a plan that shall provide the resources, and designate the objects and the proportions of his benevolence. The necessity of this is obvious. Selfishness is ever present to plead for indulgence, and its ceaseless importunity can be resisted only by bringing the mind often to the consideration of other claims. To give to benevolence the facility and power of a *habit*, it must be incorporated as a regular part of the Christian's business, and be inwoven with the stated arrangements of every church.

A system thus conscientiously adopted and faithfully carried out, will, at once, greatly increase the resources of public charity; for it will not only carry the claims of benevolence to a greater number of individuals, but each will have more to bestow. The interest felt by the churches in all good enterprises will be increased, and will become more intelligent; consequently, there will be a deeper sympathy and more prayer on their behalf. Thus the revenue of benevolence will be more uniform, the different institutions will know on what income to base their calculations, and the disastrous effect of sudden fluctuations be avoided.

The improvements necessary to secure these desirable results, respect both the *habits of individuals*, in providing the resources of benevolence, and the *arrangements of churches* for bringing its various claims before the people, and collecting their offerings into the treasury of the Lord. On these topics, the Synod offer the following suggestions:

I. OF THE SYSTEMATIC BENEVOLENCE OF INDIVIDUALS.

1. The duty of contributing to charitable objects is INCUMBENT ON ALL, the poor as well as the rich. Under the ancient economy, none were allowed to come before the Lord empty; but each one was required to give according to his ability; Deut. xvi. 16, 17. The same rule obtains under the New Testament; as is evident from the general teaching of the Savior; from his recognizing the gift of a cup of water; his commendation of the poor widow who cast two mites into the treasury; and from Paul's directions to the church at Corinth; and his praise of the liberality of the poor churches of Macedonia; 1 Cor. xvi. 2, and 2 Cor. viii. 2. The *discipline* of giving is as healthful, and the *promise* to its exercise as precious to one as to another, to the poor as to the wealthy.

2. Benevolence should be INTELLIGENT. It requires *information* and *reflection* to determine to what objects, and in what proportion, a man should bestow his charity. Otherwise, he is liable to give too

little, or without a due regard to the relative importance and necessities of the several objects.

3. The PROPORTION OF HIS INCOME which shall be devoted to charitable uses, is for every man to determine for himself, subject, however, to his responsibility to God, 2 Cor. ix. 7. The Christian professes to regard all his property not as his own, but as held in trust for the glory of his Maker. He is a steward, bound to appropriate his Lord's goods so as to honor all the claims, which come to him bearing the divine signature—including the claims of justice and humanity, his own lawful wants, and those of his neighbor and the church. The only discretion conceded to him is that of *distribution.* To determine *what proportion* shall be devoted to *that part* of God's claim, which comes under the head of *benevolence,* no general rule can be given. But it is difficult to see how the spirit of the Saviour can be exemplified in pecuniary contribution, unless the amount be so great as to occasion actual self-denial.

Under the ancient dispensation, more than three-tenths of the whole income of the people was appropriated for religious and charitable purposes. Of this not more than half was devoted to the support of their own peculiar economy, and the remainder was expended in acts of hospitality, and in the relief of suffering and want. We have not, in the new dispensation, any command specifying the amount of our charities; partly, because a rate of contribution adapted to one age would not meet the wants of another; and partly, because ours is a dispensation of principles, rather than of specific rules. God now commits the support of his cause to our enlightened convictions of what is due to his honor, and to our *grateful affection,* in view of the scenes of Gethsemane and the cross.

Our obligation to liberality is enhanced, moreover, by the fact, that we are freed from the costly system of sacrifices enjoined in the Mosaic ritual. The support of the clerical order alone cost the Jews a tenth of all their income, besides the assessment of the first fruits, and other perquisites—an amount much greater than is now paid for the support of the ministry. We are also spared the expense to which the Israelite was subjected by his three journeys yearly to the place of the sanctuary, besides the time consumed by the feasts, and the system of purification from ceremonial defilement. Moreover, we are brought nearer to God, and are made to *know*—what the fathers only *hoped* for—"the grace of our Lord Jesus Christ, how that though he was rich, yet for our sakes he became poor, that we through his poverty might be rich." But chiefly, we have a greater—a nobler work to do, than had the ancient saints. Their efforts were limited to their own land; to us, the kingdoms of the earth are thrown open, and the wants of all our sinful and suffering race are spread before us. The highest duty required of them, was to practice religion, and to sustain it *at home;* but besides this, we are commanded to go into all the world, and preach the gospel to *every creature.* The measure of our liberality must therefore be proportioned to our clearer light and greater obligation.

4. The PERIODS FOR DESIGNATING a part of our income for cha-

ritable objects, should be *frequent*. Such is human nature, that the constancy and importunity of secular claims will be sure to bear away an undue share of a man's pecuniary means, unless a portion be set apart for benevolence while it is passing through his hands. The economy and self-denial requisite to give a specific sum, are more easily and cheerfully practiced, when it is divided into many small portions, than when the whole is paid at one time. But especially the *moral result*—the conquest over the innate selfishness of the heart—requires, that the conscience be frequently exercised on this duty.

II. OF SYSTEMATIC BENEVOLENCE IN CONGREGATIONS.

It is hopeless to secure any efficient and systematic action of the churches on this subject, unless ministers shall in their preaching give that prominence to the right use of property, which is given to it in the revelation of God. The pastor has peculiar advantages for making the charity of his people a matter of conscience, intelligence and habit, rather than of mere excitement—advantages which, if faithfully and wisely improved, will render all other agencies not only more acceptable, but also greatly more effective.

Next to the evil of having no system of congregational collections, is that of having a plan, which, while it does the work very imperfectly, stands in the way of one more efficient. Such is the custom of circulating subscription cards through the congregation, while assembled for divine service on the Sabbath. The objections to this method are, first—many worthy persons feel that this part of the details is not congruous to the place and the day. Again—as this usually succeeds some public appeal, what is given is liable to be bestowed rather from the impulse of the moment than from the exercise of principle. Again—those who are absent on the occasion are too generally omitted by this methed. But especially, experience abundantly shows, that the same churches and the same individuals are soon found to contribute far less on this plan, than when the members are called on separately and in person.

The Synod recommend the adoption of a system of congregational collections which shall be substantially as follows :—

1. Let every congregation determine, at some regular meeting, what benevolent objects they will aid in the course of the year—fixing the *time* when the claims of each shall be heard, and the collections taken up, and appointing a *committee* of three or more for each object, to superintend the collections.
2. When the time assigned for a given object arrives, let such principles, facts, and motives, connected with it, as are judged most suitable, be presented, in the most public manner, by the pastor, or an agent—but never wait for an agent, or feel that his presence is indispensable.
3. Let the committee having charge of this particular object, have a

meeting without delay, and divide the congregation into districts or sections; appoint one male and one female collector for each district, and provide them with suitable books, in which to take the names of all who contribute and the amount they give.

If the committee or the congregation prefer it, the committee themselves may take the collections, instead of appointing collectors.

4. Let the collectors, within a week—or two weeks at the longest—call on the individuals within their respective districts, and solicit donations—passing by none, because of their youth or their poverty, and treating all with becoming attention and respect; and then report the result to their committee—the whole amount to be paid over by the committee *without delay*, into the treasury for which it is destined.

5. At the close of the year, let the whole congregation come together, to hear the reports of these committees, as well as statements and addresses from their pastor, and such others as he may introduce, and to make similar arrangements for another year.

The difficulty of carrying this plan into operation is found, in practice, to be comparatively small. For several years it has been tried in some congregations with the happiest success. The churches which have adopted, under different forms, some system, for giving to each object a *particular period of the year*, and for carrying it personally to *every member*, have not only exceeded other churches in the proportion of their liberality, and kept up their contributions during the season of embarrassment; but they make their offerings with a cheerfulness, which evinces that there is that in the heart of piety, which can be touched with the claims of a dying world; and that when properly applied to, Christians *love* to give, and to give *often* to the cause of salvation.

STATE OF RELIGION.

The Synod of New-York and New-Jersey believe that they have just cause to review, with humility and gratitude, the strange dispensations of God towards them.

Within the distinct recollection of many, who are now members of this body, our present name was borne by an ecclesiastical organization, which subsequently was divided into three or four separate bodies. These bodies were allowed for many years to promote the appropriate work of the church of Christ with only occasional interruptions of spirit and plans. During this blessed period of harmonious action, the smiles of approving heaven were very numerous and unquestionable. It was then that all those lights arose which now adorn our heavens of charity.

We have much reason to admire the clemency of our common Lord, in that we are still favored with the presence of his gracious Spirit. His blessed visitations have been more numerous the last year than in any one for seven or eight past.

The Presbytery of Long Island have enjoyed, and do still enjoy, very favorable appearances as to the state of religion. The churches in the Brooklyn Presbytery have been greatly blessed. One of them has added more than one hundred to her communion. Another has added many. Four churches in the Second Presbytery of New-York have been favored. In the city, the churches belonging to the Third Presbytery have been signally blessed. To one of them, one hundred and twenty-one have been added, half of whom were heads of families, and more than half had been baptized in their infancy. The Presbyteries of Hudson, North River, Montrose and Rockaway, have enjoyed the smiles of Christ. In the Presbytery of Newark nearly all the churches have been enriched with a heavenly influence and an increase of praying souls.

A few things here deserve a special notice. These revivals have not been seasons so strongly marked with sudden and uncontrollable excitement, as others have been in years past. But such a meekness and tenderness of spirit have appeared in nearly all the subjects of them, as to recommend a revival, even to the rational man of the world. And so far as we have been able to judge, the ordinary means of grace, though somewhat increased, have been used by the churches, and blessed of God as his own.

The consequence of this has been, a manifest religious tenderness of soul, and modesty of deportment among professors and hopeful converts. And this good feeling still lasts, and the people are more willing to discharge every known duty. Hence there has been a great increase in our congregations. Our Sabbath Schools, and Monthly Concert, are prosperous; and there is an augmentation in our contributions to the various objects of benevolence.

Tract distribution, Sabbath School instruction, Temperance action, and more especially, family visitation, seem to have been owned of God, as a most happy instrumentality for promoting religion.

Indeed, we think we perceive symptoms of decided improvement in all matters of religious duty, social enjoyment, and as to the motives which should induce the people of God to make sacrifices to promote the kingdom of truth.

When human affairs were prosperous, Christians needed only a little more excitement, to make them give largely for the good of the world. Because the zeal with which they accumulated property was almost sufficient to make them liberal. But when a painful reverse came upon the churches, some more permanent principle of giving was demanded, or the treasury of the Lord would soon be empty, and the ignorant, poor and miserable must die unblessed.

We also rejoice to recognize the fact among the churches, that the pastoral office and the permanent labors of the Christian ministry, are rising in public esteem. We bless God, and hail the return of the days of our Puritan Fathers.

PASTORAL LETTER.

⁂ The Synod of New-York and New-Jersey consists of 8 Presbyteries, and 142 ordained Ministers, and has under its care 124 Churches and 8 Licentiates.

The Synod of New-York and New-Jersey have directed the following information and counsel to be communicated to the Churches under their pastoral care :—

I. REVIVALS OF RELIGION.

The Synod have learned with great satisfaction, that during the past year the spirit of God has been poured out on almost every congregation under its care, in a greater or less degree. These manifestations of mercy are regarded as powerful motives to thanksgiving to the Lord, being esteemed by us as the richest of his blessings.

In reviewing the past history of our Church, we are happy to notice, that the returns of these seasons of the special influences of the Holy Ghost are becoming much more frequent than formerly ; and we cannot refrain from expressing the hope, that the day is not distant, when in the spiritual harvest it shall be true, that "the plowman shall overtake the reaper, and the treader of grapes, him that soweth seed,"—when the reviving power of the Holy Ghost shall be more continued and permanent.

We now give praise, that the more frequent times of refreshing from the presence of the Lord, have kept the churches upon a higher elevation of piety, so that they have manifested a deeper sympathy with the progress of the gospel throughout the world.

Nor have we of late heard of those excesses and irregularities, which in former days, not excepting the glorious revivals in the days of President Edwards, distressed many of the Lord's people, and did positive injury. The recent revivals have been remarkably characterized by good order, deep solemnity, and the absence of mere animal excitement. The plain and full exhibitions of the great doctrines of grace, have been the instrumentality mainly used by the Holy Spirit in these Revivals.

We have noticed with great pleasure, that the Divine approbation has been most signally set upon the Abrahamic Covenant, by the large number of conversions among those who, in their infancy, had been consecrated to God by Baptism. The Synod would therefore urge upon the pastors and churches, a careful attention to this ordinance; and would recommend that the baptized children, with their parents, be occasionally assembled for prayer and instruction.

II. BENEVOLENT OPERATIONS.

The Synod have been impressed with the indispensable importance of enlarging and bringing forward the benevolent action of their churches, and for this purpose they appointed a committee to consider and report upon a plan for systematic benevolence. The report of the committee, which was full, received the unanimous approbation of the Synod, and was ordered to be printed in the religious newspapers, for the benefit of the churches. We thus notice it, for the purpose of calling your attention to it, and, as far as your circumstances will allow, of securing your prompt and cordial co-operation.

III. THE PASTORAL OFFICE.

While the Synod rejoice in the glorious displays of the divine mercy, exhibited in the numerous revivals of religion which have blessed the churches during the past year, they deem it worthy of special notice, that these revivals have generally occurred under the personal ministrations of the regular Pastors. God has thus given a distinguished token of his approbation to the work of the stated ministry.

The proper influence of the pastoral office, is to advance the kingdom of Christ on earth; and it promotes revivals, by the instructions of the pulpit, of the Sabbath School, and of the Bible Class, by pastoral visitation, and meetings for social prayer, and by faithful and earnest appeals to the consciences and hearts of men. The Pastor's office is God's appointed way of communicating gospel blessings to mankind. This view of the Pastoral office, discountenances the opinion, that *Evangelists* are needed in the Church, as a distinct order of men set apart to labor for the promotion of revivals. Wherever the Church is blessed with pastoral labor, Evangelists are very unnecessary, if not positively injurious. Their appropriate sphere of labor, is not in organized churches, but in the waste places of Zion.*

Nothing can be fraught with more danger to our churches, than the introduction of men, who are forward to take the Pastor's appropriate work out of his hands, assuming the direction of the public services and the spiritual interests of the church; the direct tendency of which, however wisely conducted, is to dissatisfy people with the stated ministry—to excite confidence in an arm of flesh—to promote a roving and disquieted spirit in the members of the church, and to excite vanity, pride, and presumption, in the minds of Evangelists themselves, however good and holy they may be. An Evangelist may preach a few sermons well prepared, on the most stirring topics of Christian duty, with great zeal, and earnestness, with novelty of manner, and extravagance of expression, and make powerful appeals to the impenitent; and may thereby produce a strong present impression, and perhaps a great excitement.—But this kind of preaching cannot be long sustained, without permanently injurious results. Many pastors have discovered, when it was too late, that their usefulness has been diminished, if not wholly destroyed thereby; and have been forced to seek another field of labor, when they might otherwise have labored long and usefully where they were already placed; and their flocks have been left to strife and division—and too often, to a famine of the bread and water of life, as a righteous result of the folly of their former course.

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* See Form of Government, chap. 15, sec. 15.

The remedy for these evils, is for every pastor to do his own work, with the aid of neighboring pastors, and to labor late and early for the salvation of his own people; and let them sustain him by their prayers and zealous efforts. Let Pastors and Churches look to God for aid, and go forward in his strength, and the good Shepherd will not disappoint their highest hopes.

IV. THE LEGAL QUESTION.

We cannot conclude this letter to the Churches under our care, without briefly alluding to the legal question which is still pending before the highest tribunal of another State. It will be remembered that before the suit was brought to trial, the committee of twelve appointed by the constitutional General Assembly, endeavored to effect such a private settlement as would secure all the churches from being disturbed by any suit at law. This committee offered to the brethren of the opposite party all the property and all the institutions, and only asked that they would unite with them in an application to the Legislature of Pennsylvania for two new acts of incorporation, bearing equal dates and powers; and by this simple arrangement leave each church undisturbed in its ecclesiastical connections. This proposition, which all have pronounced generous to a fault, but which was made for the sake of peace, was promptly rejected. Having thus exhausted every measure for a private and amicable settlement of the difficulties, we were compelled, either to abandon the churches all over the land to expensive and vexatious law suits for their church edifices and other property, or in one suit at Philadelphia to try the great principles of American and Constitutional Presbyterianism, to ascertain whether the laws of our land would justify and sanction the exscinding from the church large bodies of ministers and communicants without citation, without trial, and without even a charge tabled against them. The suit was brought to trial before Judge Rodgers in the Spring of 1839, and after a patient and full investigation of the whole subject, which occupied several weeks, the jury rendered a unanimous verdict in our favor, declaring the body which met in the 1st Presbyterian Church in Philadelphia to be the true General Assembly. Application was made by what are called the Old School brethren, for a new trial. This was granted by the Court in Bank, Judge Gibson presiding.

In due time, the suit will be again tried, but we feel confident that another impartial and enlightened jury will render the same verdict, when all the facts shall be spread before them. So far as decisions have been had in the cases of individual churches in this and other States, they have all been in harmony with the charge of Judge Rodgers and the unanimous verdict of the jury in Philadelphia.

It is proper we should here state that we have not sought, nor do we now seek, any diversion of the property. We have cast none out from the privileges of the Church. We have labored to preserve unbroken the bond of union, and to retain within the pale of the Presbyterian Church, all its members, and to preserve, to them all, the full and unrestricted right to all the property and institutions of the church. The door is still open, for it never has been shut against our brethren called the Old School. They can at any moment they choose, have the same privileges that we enjoy, and should another trial by jury decide—as we have full confidence it will—that we are the true General Assembly, our brethren of the Old School can then immediately participate with us in the care and use of all the funds, and the privileges of all the institutions. Not so if they gain the suit. Many who have contributed to these vested funds will be forever excluded, and the property will thus be alienated from the WHOLE CHURCH, for the exclusive use of a PARTY IN THE CHURCH.

V. VITAL GODLINESS.

Do not forget, brethren, that your relationship as Christian disciples, is the most important in this world. The end of it, is the glory of God in the salvation of men by Jesus Christ. You have dangers to encounter, trials to endure, opposing interests to meet—and a work of infinite importance to perform. The means God has placed in your hands, may be well adapted to the end in view. You may have an ecclesiastical organization which is scriptural and happy, with all the externals of devotion of divine ordering, with all facilities for the most enlarged enterprise. You may hear the call of God to enter anew upon your work, and hasten to obey it; and yet, after many an ineffectual effort, fall back in disappointment and defeat, because you want that grand security for the blessing of God, entire devotion to your Saviour, and implicit reliance on the grace of the Holy Spirit. We would therefore urge upon you the cultivation of personal holiness. This is always necessary; but it is demanded with peculiar emphasis at the present time. That degree of piety which may meet the demands of one age, may fall far short of the necessities of another.

Ordinary piety is wholly inadequate to the circumstances in which you are placed. You are in danger of relying on your means of spiritual improvement, and thus perverting them to a savor of death. We think we see a growing danger of extravagance and show, in the external orderings of religious worship, and that some are beginning to enquire *where*, and *how*, shall we worship God, rather than for that lowly spirit and broken heart, which are the only acceptable sacrifice before Him. There is a simplicity in the gospel, and a sacrifice of all worldliness, which must never be forgotten.

You are obliged to mingle with the world in its varied relations and pursuits, at a time too when all is excitement, and when pride, luxury, and vain amusements are endangering your own spirituality, and the souls of your children, and families; when many of the church have already yielded to temptation, and in attempting to enjoy the refinements of life, have fallen into the fatal indulgence of luxury and sin, and have lost the distinctive features of "a peculiar people, zealous of good works."

There are also such clashing sentiments, opposing measures, breaking up of old associations, and bringing in of new expedients, that suspicion and distrust are aroused, and conflict apprehended. At such a time, true Christians are in danger, not only of losing the meekness of Christ and the power of godliness, but of cherishing the spirit of the world, and of carrying into the church and into the Lord's work, the passions of party and of strife.

Your ecclesiastical, social and civil relations are very peculiar. We pray you to illustrate the spirit of Christ in them all. Be "the light of the world and the salt of the earth." We desire to see you guarded from every evil and well prepared for every duty. For this, you need more than the forms of scriptural worship, more than creeds, formularies, costly charities, regular ministrations, and sacraments. You need godliness, pure and undefiled, deep-toned, heartfelt piety, and that ardent devotion of soul to the cause of Christ, which will shed a holy radiance on every path you tread, and manifest that you are the light of the world, and the acknowledged followers of the Lamb of God. This will give character and dignity to your profession, illustrate and enforce your faith, and secure to you the confidence of men and the favor of God. This will defend you from the evils and seductions of life, and keep you unspotted from the world. It will bring you near to God, bear you onward in the work of Christ, and prepare you for the rest and glory of Heaven.

THOMAS McAULEY,
WILLIAM PATTON,
ANSEL D. EDDY,
ERSKINE MASON,
HENRY A. ROWLAND,
} COMMITTEE.

MINUTES

OF THE

SYNOD OF NEW-YORK AND NEW-JERSEY,

OCTOBER, A. D. 1841.

NEW-YORK:
PRINTED BY WILLIAM S. DORR,
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1841.

SYNOD

OF

NEW-YORK AND NEW-JERSEY.

THE Synod of New-York and New-Jersey met according to adjournment, in the Central Presbyterian Church, Broome-street, New-York, on Wednesday, October 20, 1841, at 7 P. M. and was opened with a sermon by the Moderator, the Rev. THOS. M'AULEY, D. D., from Matt. xiii. 11. "*He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.*"

After the religious services, the Synod was called to order, and prayer was offered. The roll was then made out, and is as follows: viz.—

PRESBYTERIES.	MINISTERS.	ELDERS.
Hudson.	William Timlow.	Gabriel Colman.
	Robert G. Armstrong.	Samuel T. Scott.
	George Pierson.	Enoch Reeves.
	Isaac C. Beach.	Charles Jackson.
	O. M. Johnson.	Ira Hawkins.
	William Y. Miller.	William Arnout.
	* Rev. Daniel T. Wood.	Jonathan Bailey
	* Rev. Daniel Crane.	
	* Elias R. Fairchild.	
North River.	Sumner Mandeville.	Caleb C. Caldwell.
	Jonathan Silliman.	Ebenezer Colby.
	William N. Sayre.	Oliver Todd.
	Henry Belden.	Abraham Woolley.
	William Hill.	John H. Corwin.
	Peter Kanouse.	* Truman Coles.
	Benj. F. Wile.	
Long Island.		* Barnabas B. Norton.
New-York 2d.	Henry A. Rowland.	Robert Aikman.
	Thomas M'Auley, D. D.	William Taylor.
	Thompson S. Harris.	R. R. Wood.
	Peter Snyder.	Matson Smith.

NOTE.—Those marked * were not present at the opening of the Synod, but came in during its sessions.

PRESBYTERIES.	MINISTERS.	ELDERS.
New-York 3*d*.	William Patton, D. D.	Charles Merrill.
	Erskine Mason, D. D.	Lucius Hart.
	Edward A. Fraser.	Frederick Bull.
	Asa D. Smith.	Marcus Wilbur.
	William Adams.	Luther P. Hubbard.
	Charles S. Porter.	William Lander.
	Thomas H. Skinner.	John G. Brower.
	Edwin F. Hatfield.	John L. Mason.
	James W. M'Lane.	James D. Haff.
	James J. Ostrom.	Jesse Francis.
	Samuel D. Burchard.	
	Joel Parker, D. D.	Epenetus Wheeler.
	George B. Cheever.	
	Mason Noble.	James C. Bliss, M. D.
	Theodore S. Wright.	
	James Hildreth.	
	Elizur G. Smith.	
Brooklyn.	Isaac Lewis.	Lowell Holbrook.
	James H. Thomas.	Job Chandler.
	Samuel H. Cox, D. D.	John A. Dayton.
	Absalom Peters, D. D.	
	Edward Fairchild.	
	Jonathan M. Rowland.	
	John J. Owen.	
	Wm. B. Lewis.	
	Henry P. Tappan.	
	Alfred Ketchum.	
	George Duffield, jr.	
	* Nath. E. Johnson.	
Newark.	Burr Baldwin.	Obadiah Woodruff.
	Ebenezer Cheever.	Martin Powles.
	Ansel D. Eddy.	John A. Paine.
	Horatio M. Brinsmade.	Charles C. Williams.
	Ebenezer Seymour.	Benjamin Woodruff.
	William Bradley.	Smith Williams.
	Thomas P. Hunt.	Samuel Pierson.
	Joseph Vance.	Daniel Beach.
	Selah B. Treat.	Caleb Baldwin.
	Samuel W. Fisher.	Henry L. Harrison.
	William Belden.	Elias J. Thompson.
	Elias J. Richards.	Isaac B. Wheeler.
	Samuel L. Tuttle.	* Frederick S. Thomas.
	* Wm. C. White.	
	* Jos. S. Gallagher.	
Rockaway.	Barnabas King.	Samuel S. Beach.
	William Torrey.	Joseph Kitchell.

Presbyteries.	Ministers.	Elders.
Rockaway.	Anthony M'Reynolds.	John Stiles.
	Thomas S. Ward.	Jacob H. Bemer.
	Cornelius S. Conklin.	Silas Riggs.
	Joseph C. Moore.	Edward Carpenter.
	James W. Wood.	Titus Berry.
	Burtis C. Magie.	* Joseph W. Manning.
	Daniel E. Magie.	
	* Enoch A. Osborn.	
	* Joel Campbell.	
	* Daniel H. Johnson.	
Montrose.	Joshua B. Graves.	
	James B. M'Creary.	
	Reuben E. Taylor.	
	Daniel Higbie.	

The Rev. William Patton, D. D., was elected Moderator, and the Rev. Messrs. Ebenezer Seymour and Wm. B. Lewis, were elected Clerks.

The Synod then adjourned, to meet in the same place, to-morrow morning, at 9 o'clock. Closed with prayer.

Central Church, Oct. 21, 1841,—9 *A. M.*

The Synod met, according to adjournment, and was opened with prayer by the Moderator. The roll was called, and the following additional members were present, viz: Rev. Daniel T. Wood and Rev. Daniel Crane, of the Presbytery of Hudson; Rev. Benjamin F. Wile, and Mr. Truman Coles, Ruling Elder from the Church in Pleasant Valley, of the Presbytery of North River; Rev. Enos A. Osborn and Rev. Joel Campbell, of the Presbytery of Rockaway; and Rev. William C. White and Rev. Joseph S. Gallagher, and Mr. Isaac B. Wheeler, Ruling Elder from the Church in West Bloomfield, of the Presbytery of Newark. The reasons of these members for previous absence were sustained.

The minutes of the opening session were read and approved.

The minutes of the last annual meeting, being in the house in a printed form, were distributed among the members, instead of being read; the Stated Clerk announcing that every item of business suggested by the minutes had been placed on the docket.

It was resolved, that the Synodical prayer meeting be held to-morrow (Friday) evening.

The Moderator announced the Standing Committees, as follows:

1. *Judicial Committee.*—Rev. Messrs. M'Auley, A. D. Smith and Timlow, and Messrs. Oliver Todd, R. R. Wood, and John A. Paine, Elders.

2. *On Bills and Overtures.*—Rev. Messrs. Cox, Eddy, Graves and Torrey, and Messrs. Carpenter, Hart and Holbrook, Elders.

3. *On the Narrative of the State of Religion.*—Rev. Messrs. Fisher, Magie and Mandeville.

4. *On the Minutes of the Assembly.*—Rev. Dr. Mason and Rev. Mr. Armstrong.

On the Records of Presbyteries.

Hudson, Rev. Messrs. Tappan and Treat, and Mr. L. P. Hubbard, Elder.

North River, Rev. Messrs. M'Creary and Porter, and Mr. J. L. Mason, Elder.

Long Island, Rev. Messrs. D. T. Wood and B. F. Wile, and E. Wheeler, Elder.

New-York, 2d. Rev. Messrs. Mandeville and Owen, and Mr. O. Woodruff, Elder.

New-York 3d. Rev. Messrs. Timlow and Peters, and Mr. Woolsey, Elder.

Brooklyn, Rev. Messrs. Pierson and Wright, and Mr. Caleb Baldwin, Elder.

Newark, Rev. Messrs. H. A. Rowland and J. C. Beach, and Mr. Caldwell, Elder.

Rockaway, Rev. Messrs. M'Lane and H. Belden, and Robert Aikman, Elder.

Montrose, Rev. Messrs. W. Belden and Hatfield, and F. Bull, Elder.

The Statistical Reports of the Presbyteries of Hudson, New-York 3d, Brooklyn, Newark, Montrose and Long Island, were read by their Stated Clerks respectively, and placed on file.

The statistical report of the Presbytery of N. River was referred back to the Presbytery for correction.

An invitation was received to attend the Annual Fair of the American Institute; whereupon it was resolved that the Synod tender their thanks to the Directors of the Institute, and will accept their invitation by visiting the Fair at twelve o'clock this day.

The Rev. Eliakim Phelps, of the Synod of Pennsylvania, being present, was invited to sit as a corresponding member.

Mr. Fredrick Bull presented the Treasurer's report, which was referred to Messrs. Hubbard and Mason, as auditing committee.

The Stated Clerk and Treasurer were appointed a committee to collect the sum of fifty cents, from each member present, to defray the expenses of Synod.

The auditing committee reported that they had examined the Treasurer's report and found it correct, and that there is a balance due the Treasurer, of three dollars and ninety two cents.

The committee of arrangements reported, and their report being amended, was adopted, and is as follows:

1. The Sacrament of the Lord's Supper to be administered in the Bleecker St. church this evening, at 7 o'clock, and the exercises to be as follows:

1. Invocation and psalm or hymn, by the Moderator.
2. Address, by Rev. Dr. McAuley.
3. Prayer, by Rev. Joshua B. Graves.
4. Distribution of the elements, by Rev. Mr. Silliman.
5. Prayer, Rev. Mr. Gallagher.
6. Address, Rev. Mr. Torrey.
7. Doxology and benediction, Rev. Isaac Lewis.

2. The Synodical prayer-meeting to be held in this place, to-morrow evening, at 7 o'clock.

1. Statement of the object of the meeting, with psalm, by Moderator.
2. Prayer, Rev. Mr. Mandeville.
3. Address, Rev. Mr. Kanouse.
4. Psalm and prayer, Rev. Reuben E. Taylor.
5. Narrative of the state of religion, by the writer.
6. Address, Dr. Cox.
7. Doxology and benediction, Rev. Isaac C. Beach.

The Rev. Mr. Phelps, Cor. Sec. Central Amer. Education Society, requested the opportunity of "a few minutes, not to exceed eight or ten, to lay before Synod the state and aspects of that Society." The request was granted, and Mr. Phelps was thereupon heard. After which it was

Resolved, That the subject of educating young men for the Christian ministry be referred to a select committee of five, to report during the present session of the Synod. Rev. Messrs Eddy, Skinner, and Owen, and Messrs Matson Smith and Edw. Carpenter, Elders, were named as the committee.

Rev. Henry A. Rowland was re-elected Stated Clerk, and Mr. Fredrick Bull, Treasurer.

Dr. Cox reported to the Synod, that "the Form of government and forms of process of the Presbyterian church of the U. S. of America," with the changes enacted by the last Gen. Assembly, has been published by Messrs. Dayton and Saxton of this city, in a neat and portable form, at the price of twenty five cents ; a number of which are now in the house for the members : whereupon, Resolved, that the Synod recommend the general diffusion of this volume throughout their bounds, especially that every minister, every elder and every deacon, and indeed, every family, in our connection, may be provided with a copy, so that all our officers and people may be instructed in the principles of church power, order and protection, which our excellent constitution contains, and which the Synod values as equally important and incomparable.

On motion, Resolved, that it be the order of the day this afternoon, at the opening of the Session, to receive the reports on the state of religion in the several Presbyteries.

Resolved, that as a standing rule, that the minutes of the Synod be printed.

An invitation was received from the Session of the Eleventh Presbyterian Church in this city, to attend at the laying of the corner stone of their church edifice, at half-past twelve o'clock this day; which was accepted.

Rev. Mr. Hatfield laid before the Synod certain matters which had been referred to this body, by the 3d Presbytery of New-York.

1. The papers of the Rev. Jonathan J. Jones, a foreign minister. These were referred to Rev. Messrs. McAuley, Timlow and Hill.

2. The case of the church at Ahmednuggur. Referred to Rev. Messrs Beach and Silliman, and Silas Riggs, elder.

3. The following resolution; "Resolved, that owing to the peculiar condition of the churches of Haverstraw and Somers, the case of those churches be referred to the Synod, with a request that they be transferred to some other Presbytery." Referred to the same committee.

4. A request from the Broadway Tabernacle Presbyterian church to be transferred to the Second Presbytery of New-York. The transfer was thereupon made.

The subject of the statistical reports of churches, was referred to Rev. Messrs. Ostrom and McCreary, and Titus Berry, elder.

The committee appointed last year, to draft and issue a pastoral letter to the churches, reported that they had attended to the duty assigned them, and that the letter is to be found on page 18 of the printed minutes. The report was accepted and adopted.

The judicial committee reported that certain papers purporting to be an appeal and complaint of Rev. Henry Belden against the decision of the Presbytery of North River, dissolving his pastoral relation to the church of Marlborough, had been examined and found in order, and recommended that they be taken up. Whereupon the Synod took up the case.

The Moderator announced that the body was about to sit in a judicial capacity, and enjoined on the members "to recollect and regard their high character as judges of a court of Jesus Christ."

The sentence of the Presbytery appealed from was read, and also the reasons assigned by the appellant for his appeal, which were on record. Next, the whole record of the proceedings of the Presbytery in the case, including all the testimony and the reasons of their decision. The original parties were then called for, and the appellant stating that he was not yet prepared, but would be in the afternoon, the subject was laid on the table for the present.

The committee of overtures reported the following item:

Is it not expedient that the Synod of New-York and New Jersey should have a regular stated meeting also in the Spring of every year, or meet semi-annually instead of annually only? Or would it suffice to give to the Moderator, in connection with the Stated Clerk, or some special committee in the case, the more full and express prerogative of calling a *pro-re-nata* meeting of the Synod in the Spring or at any other time; and if so, with how long a previous notice of such meeting such call shall be connected? Referred to Rev.

Messrs. McAuley, Armstrong and Mason, and Joseph Ketchell and Marcus Wilbur, Elders.

The committee in the case of Mr. Jones, reported, that they had attended to the subject, and examined the necessary documents and the minutes of the Presbytery, and found that the rules of the General Assembly had been complied with, and recommended that the Presbytery have leave to receive the Rev. J. J. Jones to full standing in said Presbytery.

A recess was then taken till three o'clock.

The Synod met after recess.

Mr. Barnabas B. Horton, Ruling Elder from the church in Union, of the Presbytery of Long Island, and Mr. Frederick S. Thomas, Ruling Elder of the 3d Church, Newark, appeared in the Synod, and their reasons for previous absence were sustained.

Reports on the state of religion, from all the Presbyteries except Montrose, were put into the hands of the committee on the Narrative.

The statistical report of 2d Presbytery of New-York was read and placed on file.

In the matter of the appeal and complaint, it being in order next to hear the original parties, and the Moderator deciding that the original parties in the case, are the appellant and the Presbytery, Mr. Belden proceeded at length.

Mr. Silliman of the committe appointed to defend the Presbytery, was next heard.

Other members of the Presbytery, who had been providentially detained from the meeting at which the case of Mr. Belden was decided, but had been present at earlier stages of the trial, expressing a wish to speak, the question arose, and was decided by the Moderator in the negative, whether members who did not act in the decision of the case, could now be heard. From this decision, an appeal was taken, and sustained by the Synod; when the members in question, were heard to their entire satisfaction.

The Presbytery then withdrew; and during the calling of the roll and the expression of their opinions by the members of the judicatory, it was

Resolved, that when the Synod adjourns, it will adjourn till 9 o'clock to-morrow morning, in this place.

A recess was then had till 7 o'clock to meet in the Bleecker Street church.

The Synod met after recess, in the Bleecker Street Church, and united with the congregation assembled there, in the celebration of the Lord's Supper, in the order prescribed.

After which the Synod adjourned, to meet in the Central Church to-morrow morning at 9 o'clock. Closed with prayer.

Central Church, Oct. 22, 1841,—9 *A. M.*

The Synod met according to adjournment, and was opened with prayer.

The Rev. Elias Fairchild, of the Presbytery of Hudson, and Rev. N. E. Johnson of the Presbytery of Brooklyn, appeared in the Synod, and their reasons for previous absence were sustained.

The minutes of the session of yesterday were read and approved.

The Rev. Amos P. Hawley, of the Synod of Genessee, being present, was invited to sit as a corresponding member.

The committee on the records of the Presbytery of Montrose, reported that those records were not in the house. Whereupon the committee was discharged.

Rev. Dr. Skinner offered the following preamble and resolution, which were unanimously adopted:

" Whereas, the American Board of C. F. Missions, in the prosecution of their great work, according to the will of God and the trust committed to them under his providence, have unavoidably incurred a debt of nearly $60,000, and whereas they cannot proceed even on their present scale of operation, and must be soon in great embarassment, unless the means of paying that debt and preventing greater difficulty of the same kind be furnished, and whereas the providence of God is loudly calling for great enlargement of operations in conducting the work of Foreign Missions; and whereas the members of the Board who were present at the late meeting in Philadelphia, did pledge themselves to increase their contributions to the funds of the Board at least twenty-five per cent, and a letter has been sent to the other members, corporate and honorary, requesting them to do the same,

Therefore, *Resolved*, That the members of the Synod, approve the late proceedings of the Board in this matter, and pledge themselves in like manner to increase their contributions to at least twenty-five per cent, and further to endeavor to induce all others on whom it is in their judgment proper that they should exert influence, to do the same.

The Rev. J. B. Waterbury, D. D., of the Synod of Albany, and the Rev. W. H. Bidwell, of the Synod of Pennsylvania, being present, were invited to sit as corresponding members.

The unfinished business was then taken up, and the calling of the roll for the members of the Judicatory to express their opinions, being finished, the Rev. Messrs. Cox, Eddy, and Mr. Aikman, elder, were appointed a committe to report a result on this whole subject.

The committee on the overture with reference to more frequent meetings of the Synod, reported; and their report was adopted, and is as follows :—

The committee to whom were referred Overture No 2, beg leave to report :—

That upon mature consideration they are of the opinion, that a semi-annual meeting, or a meeting in the spring, of the Synod of New-York andNew Jersey, is inexpedient, for the following reasons.

1. So far as appears to your committee, all the necessary business of the Synod can be done faithfully, and to edification in the regular fall meeting, in the ordinary amount of time given to such meetings.

2. A second meeting annually, would require a great sacrifice of time, fatigue and expense, especially to distant members, without any advantage to the churches under the care of the Synod, or any benefit to ministers or elders.

In relation to calling *pro-re-nata* meetings of Synod;—the constitution gives the Moderator of the Synod sufficient authority, Chap. xix, Sec. 2.

Your committee, therefore, recommend that the overture be dismissed.

A report was made by the judicial committee, as follows:—

The judicial committee having examined the appeal of the Rev. G. M. West from a decision of the Presbytery of Brooklyn, and having ascertained from the records of the Presbytery, that the appellant has submitted to a regular trial, and that his appeal comes before the Synod in an orderly manner, recommend that the Synod take up and issue his appeal.

The report was adopted, and the appeal of Mr. West was made the order of the day for 3 o'clock this afternoon.

The committee on the records of the Presbyteries of Hudson, N. Y. 2d, New-York, 3d, Newark and Rockaway, reported them as correct, recommended their approval as far as written. The reports were adopted.

Rev. Messrs. Sayre and Wile, and Messrs. Coles, Scott and Caldwell, elders, had leave of absence from the remaining sessions.

Rev. Messrs. Graves, Thomas and Ostrom were appointed a committee on leave of absence.

Recess was then taken till 3 o'clock.

After recess, the committee on the statistical reports of churches, reported the following resolution, which was adopted:—

Resolved, That the Presbyteries composing this body be required to report to the Synod, annually a statistical account of the churches under their care, in the manner and form which has heretofore characterized the reports on this subject to the General Assembly.

The following were ordered as Standing Rules:—

1. All the devotional meetings of Synod shall be held in the same church in which the Synod is opened with the sermon of the Moderator.

2. The opening services of the Synod shall be held in a different church, as appointed by the vote of the Synod each year.

3. A collection for defraying the contingent expences of the Synod, shall be made after the opening sermon of the Moderator, each year.

The committee on "the subject of educating young men for the Christian ministry," made the following report, which was adopted:—

"The committee on educating young men for the Christian ministry, report, That there are few subjects of greater interest than that of supplying a competent ministry for the Church of this country and the world. That while the number of congregations is rapidly increasing, that of candidates for the ministry is regularly and rapidly decreasing. The causes for this decrease may be various, yet some of them are so obvious and so directly appeal to the Christian ministry, that the Synod feel themselves required to call the attention of the churches to this subject. While the various professions and employments of life lead many of our young men from studies appropriate to the ministry, the reduced state of the funds of the Education Society, and the prospects of pecuniary embarrassments to candidates for the ministry, tend to forbid many from commencing a course of study for the sacred office, the Synod are constrained to believe that the subject, embracing the duty of young men to turn their attention to the ministry, has not been sufficiently considered by them, and perhaps not sufficiently urged upon them by the officers of the churches.

" Your committee would therefore recommend that the Pastors of the churches be directed to bring this subject before their congregations, and urge the importance of training young men for the ministry, and diligently search out and encourage forward such as may be suitable for the sacred office.

" And whereas, the plan and principles of the American Education Society have been in successful operation for more than twenty-five years, showing their decided advantage over the separate action of individuals and churches, therefore

" *Resolved*, That the churches under the care of this Synod be advised and requested to cooperate with the American Education Society in their important work of Christian education."

The appeal of the Rev G. M. West was then taken up, the Moderator announcing that the body was about to sit in a judicial capacity.

At the request of the appellant, Rev. Mr. Cheever, of Newark, and Rev. R. G. Armstrong were assigned him as counsel, when he requested a postponement of the prosecution of his appeal until the next meeting of the Synod; being engaged in a civil suit, which, he feared, might be prejudiced by proceeding with this case at the present time. The request was granted.

The committee on the Narrative of the state of religion, made a report, which was adopted, and ordered to be read this evening at the Synodical prayer-meeting, and published in the religious papers, and also in the printed minutes. The printing of the minutes was committed to the Stated Clerk, who was authorised also to publish in the papers such extracts as he may think proper, other than those expressly ordered.

The Rev. Hiram Bingham, of the Sandwich Island Mission, being present, was invited to sit as a corresponding member.

The Synod had a recess, till 7 o'clock.

At 7 o'clock the prayer-meeting was attended, and the services performed in the order prescribed.

After the prayer-meeting, the Janitor's bill for attendance and stationery, amounting to $6 75, was ordered to be paid.

The committee of overtures presented the following report on the subject of Perfectionism :—

" *Resolved,*

1. That while the Synod know that *the spirits* even *of just men* are not *made perfect* in the present world, they believe that a higher standard of piety ought to prevail in the church ; that the progressive sanctification of the disciples of the Redeemer, in degrees perfectly attainable, and often attained, by Christians in the body, ought to be more an object of effort and pursuit, and more a subject of inculcation in the pulpit, and prayer both public and private, with ministers and people, that they all *may be filled with the fruits of righteousness, which are by Jesus Christ to the glory and praise of God.*

2. " That the grand topics of justification and sanctification ought to be urged symmetrically and reciprocally, in order, in degree, and in all relations, according to the frequent and full examples of inspired wisdom in the Holy Scriptures.

3. " That in contradistinction to these principles and proportions of truth, the Synod regard the spirit, and the measures, and the tendencies of Perfectionism, as *evil, and only evil, and that continually ;* as sophistical in reasoning, as unsound in doctrine, as insiduous and infatuating in their way, and as disorganizing and destructive, as well as really ignorant or ill-informed in their appropriate influences on the Christian community and the churches of God.

4. " That all the churches and the people connected with the Synod, are solemnly exhorted to avoid all these influences, and to discountenance them, remembering the danger of innovations contrary to the doctrine of *the glorious gospel of the blessed God and endeavouring to keep the unity of the Spirit in the bonds of peace.*

5. " That finally, the Synod, believing the confession of faith of our church " as containing the system of doctrine taught in the Holy Scriptures," and knowing that the errors in question are characterized by their deep and radical hostility to that glorious system of truth and order, feel authorized and obligated to be very express and plain in bearing their testimony against an influence which would *deceive, if it were possible, the very elect,* and accomplish revolutions of disaster and destruction, in which, at least, the wicked only would rejoice, and which would be ultimately approved by no friend to his country or the church of God."

The report was adopted, and ordered to be published in the religious papers.

A document was presented purporting to be a dissent from the above resolutions, by Rev. Messrs. Wm. Hill and Henry Belden, of the Presbytery of North River, which was not permitted to go upon the minutes in the form in which it was presented.

A communication from the Faculty of the New-York Union Theological Seminary was read: when the following resolutions were adopted :—

Resolved, That the New-York Union Theological Seminary be commended to the confidence, patronage and prayers of the members and churches of the Synod, as eminently important to the best interests of Christian theology and ecclesiastical order in this country.

Resolved, That the Synod in accordance with the communication from the Faculty of the Seminary, will appoint a committee of seven, to attend its next annual examination, and report to the Synod what they may think proper for this body to do farther, to advance the prosperity of that institution.

Rev. Messrs. McLane, J. Lewis, King, Graves, Timlow, Silliman and Dr. Fisher, were appointed the committee.

The following resolution was offered by Dr. McAuley and adopted :—

Resolved, That as there is a great deficiency in the number of laborers in the vast missionary field, and also in the number of those who are preparing for the foreign service, the members of the Synod will engage to use their influence to increase the number of both these classes, so that the great missionary field may be fully supplied in the shortest possible time.

The Stated Clerk from the committee to collect the sum of fifty cents from each member, reported the amount raised to be $54 50.

The case of the church of Ahmednuggur, was referred to the third Presbytery of New-York with power.

The church at Haverstraw, with their pastor, was transferred from the 3d Presbytery, N. Y., to the Presbytery of Brooklyn, or to the Presbytery of Hudson, as the congregation of Haverstraw may elect, prior to Jan. 1st, 1842.

The case of the church of Somers was indefinitely postponed.

The committee to whom it was referred to prepare a result in the case of the appeal of Mr. Belden, reported; and their report was adopted, and is as follows :—

In view of the whole case, without determining technically whether the present cause be more properly termed an appeal or a complaint, the Synod are of the opinion,

1. That both parties are to be perfectly acquitted of any intentional obliquity or wrong ; nor is it the purpose of the Synod in anywise to impeach their motives in the matter ; since their common desires appear to have been to do their duty ; so that any errors of a lower kind which they, or either of them, may have severally committed are to be resolved into the common fallability of man.

2. That the Synod are deeply impressed with the importance of the permanency of the pastoral relation, its solemnity and sacredness, and the necessity, increasingly felt in our age and country, of guarding its permanency in the acts especially of all our Presbyteries ; and that in no case could a dissolution be correctly consummated, without citations and time, as required in our Form of Government, Chap. XVI. Sec. 2, and Chap. XVII., and yet, especially

since there could be no good object attained in replacing the appellant, were this practicable, it is ordered that the appeal be not, in the peculiar circumstances of the case sustained, nor the decision of the Presbytery disturbed.

The committee on the records of the Presbytery of North River, recommended that they be approved as far as written. They were approved.

The committee on the records of the Presbytery of Brooklyn recommended that they be not reviewed at the present session, for the reason that the appeal from the Presbytery's decision had not been issued. The report was adopted.

Resolved, That the next annual meeting be held in the Bleecker street church, New-York, on the third Tuesday of October, 1842, at 7 o'clock, P. M., and that Messrs. Mason, Adams, Rowland, Patton and Smith, and Messrs. Aikman and Wilbur, elders, be the committee of arrangements,

The following protest signed by Messrs. Hill and Belden of the North River Presbytery, was ordered to be entered on the minutes.

"The undersigned, understanding that the report on Perfectionism condemned the doctrine of entire sanctification as expressed by the Rochester convention on that subject, do protest against the same."

It was then resolved, as an answer to the above, that no such allusion was made as that implicated in the protest.

It was farther resolved, that the Presbytery of North River be directed to take order on any errors within their bounds, particularly with reference to the dangerous doctrine of Perfectionism.

The Synod then adjourned to meet in the Bleecker street church, on the third Tuesday of October, 1842, at 7 o'clock P. M.

Closed with Prayer and the apostolic Benediction.

HENRY A. ROWLAND, *Stated Clerk.*

APPENDIX.

Narrative of the state of Religion within the bounds of the Synod of New-York and New-Jersey, during the year ending October, 1841.

The situation of the churches connected with the Synod of New-York and New Jersey, is such as should awaken devout gratitude to God for the measure of blessing bestowed upon them during the past year now closed. We have enjoyed much external prosperity. Our churches are, to a great extent, supplied with faithful pastors, and consequently, with the stated ministrations of the Gospel.—Harmony, order and peace, characterize the movements of our beloved Zion. Those ecclesiastical contentions, which, for a time, agitated the bosom of the church, have gradually died away. Acting on the great principles of Christian liberty, embodied in our admirable form of ecclesiastical polity, we leave to others the strife of party, and engage, as a branch of Christ's church, in the work of building up the Redeemer's kingdom.

It is gratifying to notice the increased attendance upon public worship generally, reported by our churches. When men are willing to hear the Gospel, we feel encouraged to expect that many will be lead heartily to obey it. It is, however, a lamentable fact, adapted to humble and quicken us, that multitudes in this city, and many in our larger towns and villages, rarely, if ever, enter the house of God. At our very doors, thousands perish almost as ignorant and debased as the worshipper of Vishnu.

Another fact of cheering import, is the increasing regard cherished for the pastoral office and the ordinay ministrations of the Gospel. Our churches feel that they possess in their ecclesiastical organization, in their eldership and ministry, and in the ordinary stated ministrations of the word, not merely the means of keeping up the forms of religion during seasons of spiritual declension, but the great and vital forces, which, under the divine blessing, are amply sufficient for the edification of the church and the conversion of sinners.

In most of our congregations, there is the same attention to the religious instruction of the youth, as in former years; and it is a matter of joy, that in many churches there is an increasing attention to bible class and catechetical instruction. The importance of early imbuing the mind of youth with sound doctrinal, as well as perceptive, knowledge, is more deeply felt, while that class of our youth who have passed beyond the age within which Sabbath school instruction is commonly received, are extensively gathered into bible classes under the direct control of the pastors. This increased attention to the wants of this advanced class of youth, many of whom are shortly to be the pillars on which our churches are to repose, the Synod hails as an omen of good.

The benevolent operations of the day have been sustained with a liberality surpassing, it may be, some former years, yet by no means commensurate with the great importance of the objects. In many of our churches there is a large measure of that spirit which giveth liberally; at the same time, it is a fact deeply to be regretted, that in some of our churches, and those not the least able, there is manifested a spirit which withholdeth more than is meet. Nor can we pass this subject, without special notice of the fact, that one of the most important of our benevolent institutions, the society for educating our youth for the gospel ministry, has not received, by any means, its due proportion of the contributions of our churches; and that, as a consequence of the general deficit of funds, the number of candidates for the ministry has decreased one hundred and fifty in a single year. The Monthly Concert is beginning to receive from the churches somewhat of that attention demanded by its vast importance, as one of the effective instrumentalities for the regeneration of the world.

In reviewing the state of the Church, we feel called upon to express the most fervent thanksgiving to the great head of the church, for the unparalleled success, which, within the last year, has attended the efforts to promote the cause of temperance. Chains have been broken, which, one year ago, seemed to be wreathed around the souls of thousands for eternity. We rejoice over that reformation which opens the hearts of a once hopeless class, to the influences of that Gospel, which alone can burst asunder the manacles of sin, at the same time that this reform is removing the temptations by which our youth are ruined and the preaching of the cross is nullified.

In respect to the internal prosperity of the church, there is much to encourage us; not a little that calls loudly for humiliation before God. It is not our privilege to record any very general outpouring of the Spirit upon our churches. In most of them there has been a gradual increase of numbers, and we doubt not but that in all, seed has been sown which will ere long germinate and spring into a rich harvest of life. In connection with other causes, no small part of this want of success in direct aggressions upon the world, may be due to that tremendous political excitement which, during the past winter and previous autumn, rolled its waves over the land. It is not to be denied that its surgings passed through the doors of the sanctuary, and overwhelmed not a few of the members of the church of Christ. The calm which has suceeded the retirement of this tide, we are encouraged to hope will be the fit season, in which the minds of the people will again turn with deeper interest to the work of promoting vital piety. We are happy, however, that even in the midst of influences so hostile to religion, some portions of our Zion have been favoured with a refreshing from on high.

One of the churches connected with the 2d Presbytery of New-York, has enjoyed the Spirit's influences during the past winter, in a more than usual degree, and large additions were made to it from the world. Four churches connected with the Presbytery of North River, and one belonging to the Presbytery of Rockaway have been blessed with special tokens of the divine favor, and many, we trust, of such as shall be saved have been added to their numbers.—In connection with these facts, it is interesting to know, that in many of our churches, there has been of late an evident increase of attention to the subject of religion. In many of them, the gentle dews of the Spirit seem to be even now distilling, inspiring the hope of a speedy and general outpouring from on high.

While then, we feel that there is great reason for humiliation in view of past unfruitfulness, and especially on account of sins great and manifold, which are rife in the community, we also feel constrained to believe that the interests of the Redeemer's kingdom are decidedly on the advance. Infidelity, with its load of abominations, is less bold and shameless in its efforts to corrupt and destroy. Intemperance has been struck at by those once its victims with great effect, while the desecration of the Sabbath, although still lamentably prevalent, is yet decreasing. And though we cannot speak of great and manifest triumphs, in the conversion of the wicked yet we feel that the path-way of the Prince of Peace is preparing, and that soon his chariot will roll onward conquering and to conquer.

MINUTES

OF THE

SYNOD OF NEW-YORK AND NEW-JERSEY,

OCTOBER, A. D. 1842.

NEW-YORK:
PRINTED BY WILLIAM S. DORR,
No. 123 Fulton Street.
1842.

SYNOD

OF

NEW-YORK AND NEW-JERSEY.

THE Synod of New-York and New-Jersey met in the Mercer-street church, New-York, on Tuesday, October 18, 1842, at 7 P. M., and was opened with a sermon by the Moderator, the Rev. WILLIAM PATTON, D. D., from 1 Peter i. 2. "*Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.*" The change in the place of meeting, from the Bleecker-street church, to which the Synod has adjourned, was made by order of the committee of arrangements, in consequence of the re-building of that edifice.

After the religious services, the Synod was called to order, and prayer was offered. The roll was then made out, and is as follows, viz.:

PRESBYTERIES.	MINISTERS.	ELDERS.
Hudson.	Daniel Crane.	Hiram E. Conger.
	William Timlow.	William S. Webb.
	Robert G. Armstrong.	James Wood.
	Obadiah M. Johnson.	John H. Tuttle.
	William Y. Miller.	Moses Sawyer.
	William W. Newell.	Jesse C. Stuart.
	*Daniel T. Wood.	*William Sayer.
	*Isaac C. Beach.	*Charles Gregg.
	*Alex. O. Peloubet.	
North River.	Daniel Brown.	Alvan Lathrop.
	Henry G. Ludlow.	Peter Roe.
	Jonathan Silliman.	Gilbert P. Sutton.
	Sumner Mandeville.	*Aaron Raymond.
	William N. Sayre.	*William Marvin.
	Henry Belden.	
	Sherman Hoyt.	
	Michael F. Liebenau.	
	Horace Winslow.	
	*William Hill.	

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* Not present at the opening of the Synod.

PRESBYTERIES.	MINISTERS.	ELDERS.
Long Island.	Daniel Beers.	
New-York 2d.	Henry A. Rowland.	James Warren, M. D.
	Thomas McAuley, D. D.	Caleb M. Godwin.
	Peter Snyder.	Noah Woodruff.
		*Matson Smith, M. D.
New-York 3d.	William Patton, D. D.	Samuel Webster.
	Henry White, D. D.	George Betts.
	Erskine Mason, D. D.	Frederic Bull.
	Asa D. Smith.	Luther P. Hubbard.
	William Adams, D. D.	Daniel H. Wickham.
	Thos. H. Skinner, D. D.	John G. Brower.
	Edwin F. Hatfield.	Howard Baxter.
	James W. McLane.	Joseph Brewster.
	James I. Ostrom.	James R. Gibson.
	Samuel D. Burchard.	John A. Ackley.
	George B. Cheever.	Josiah Carey.
	Mason Noble.	Joseph E. Marshall.
	William Bradford.	William P. Johnson.
	Theo. S. Wright.	
	Jonathan I. Jones.	
	Charles P. Bush.	
	Edwin Holt.	
	*Elizur G. Smith.	
	*Edward A. Fraser.	
	*Edward Robinson, D. D.	
Brooklyn.	Isaac Lewis.	David Wesson.
	Samuel H. Cox, D. D.	John A. Dayton.
	Absalom Peters, D. D.	Epenetus Wheeler.
	Edward Fairchild.	John A. Davenport.
	John J. Owen.	*Henry Payson.
	Wm. B. Lewis.	
	Nath. E. Johnson.	
	Alfred Ketcham.	
	George Duffield, jr.	
	Walter H. Bidwell.	
	James Hildreth.	
	*Jonathan M. Rowland.	
Newark.	Samuel Fisher, D. D.	Daniel Pierson.
	Ebenezer Cheever.	Thomas Richards.
	Hor. N. Brinsmade, D. D.	Jonathan Pierson.
	Ebenezer Seymour.	Abiathar Harrison.
	William C. White.	Allen Dodd.
	William Bradley.	Daniel Beach.
	Joseph Vance.	Elias B. Crane.

PRESBYTERIES.	MINISTERS.	ELDERS.
Newark.	Joseph S. Gallagher.	Nath. S. Crane.
	Samuel W. Fisher.	John Benson.
	William Belden, jr.	John W. Cortelyou.
	Samuel L. Tuttle.	*Wm. Tuttle.
	*Selah B. Treat.	*George Rohdè.
	*Burr Baldwin.	
	*William R. Weeks, D.D.	
Rockaway.	Barnabas King.	John Titsworth, M. D.
	John Ford.	Henry P. Beach.
	Edward Allen.	Wm. B. Lefevre, M. D.
	William Torrey.	Joseph W. Manning.
	Anthony McReynolds.	Joseph O. Hedges.
	Burtis C. Magie.	Joel C. Homan.
	Cornelius S. Conkling.	*Joseph Jackson.
	Daniel E. Magie.	
	Daniel H. Johnson.	
	John M. Johnson.	
	*Joseph C. Moore.	
	*Enos A. Osborn.	

The Rev. EBENEZER CHEEVER was elected Moderator, and the Rev. Messrs. EBENEZER SEYMOUR and WM. B. LEWIS, were elected Clerks.

The Synod then adjourned, to meet to-morrow morning, at nine o'clock, in the Lecture-room of the Mercer-street Church. Closed with prayer.

Wednesday, Oct. 19, 1842—9 *A. M.*

The Synod met, according to adjournment, and was opened with prayer by the Moderator. The roll was called, and the following additional members were present, viz: Rev. Alexander Peloubet, and Messrs. William Sayer and Charles Gregg, Ruling Elders, of the Presbytery of Hudson; Messrs. Aaron Raymond, and William Marvin, Ruling Elders, of the Presbytery of North River; Matson Smith, M. D., Ruling Elder, of the Second Presbytery of New-York; Rev. Edward Robinson, D. D., and Rev. Edward Fraser, of the Third Presbytery of New-York; Mr. Henry Payson, Ruling Elder, of the Presbytery of Brooklyn; Rev. Messrs. Selah B. Treat, Burr Baldwin, and William R. Weeks, D. D., and Messrs. William Tuttle and George Rohdè, Ruling Elders, of the Presbytery of Newark; and Rev. Messrs. Enos A. Osborn and Joseph C. Moore, of the Presbytery of Rockaway. The reasons of these members, for their previous absence, were sustained.

The Rev. William Hill, of the Presbytery of North River, gave his reasons for previous absence, and was excused.

The minutes of the opening session were read, and approved.

Printed copies of the minutes of the last annual meeting were distributed to the Stated Clerks of the several Presbyteries; and the reading of the minutes was omitted, the Stated Clerk of the Synod announcing that all the items of business suggested by them were upon the docket.

The Moderator announced the Standing Committees as follows:

1. *Judicial Committee.*—Drs. Fisher and Patton, Rev. Mr. King, and Messrs. E. B. Crane and Warren, Elders.
2. *On Bills and Overtures.*—Dr. Peters, Rev. Mr. Torrey and Dr. Brinsmade, and Messrs. Jackson and Conger, Elders.
3. *On the Narrative of the State of Religion.*—Rev. Messrs. G. B. Cheever and Silliman.
4. *On the Minutes of the Assembly.*—Drs. McAuley and Mason.
5. *On Leave of Absence.*—Dr. Mason, Rev. Messrs. H. A. Rowland, and S. W. Fisher, and Mr. Jackson, Elder.

On the Records of Presbyteries.

Hudson, Rev. Messrs. J. Lewis and Vance, and Mr. Dodd, Elder.

North River, Rev. Messrs. Smith and Gallagher, and Mr. Manning, Elder.

Long Island, Rev. Messrs. McLane and Owen, and Mr. Daniel Pierson, Elder.

New-York, 2d. Rev. Messrs. Armstrong and W. C. White, and Mr. N. S. Crane, Elder.

New-York, 3d. Rev. Messrs. Treat and Ford, and Mr. Woodruff, Elder.

Brooklyn, Dr. Skinner and Rev. O. M. Johnson, and Mr. Godwin, Elder.

Newark, Rev. Messrs. Timlow and McReynolds, and Mr. Wood, Elder.

Rockaway, Dr. Cox and Rev. G. B. Cheever, and Mr. Lathrop, Elder.

Montrose, Rev. Messrs. H. A. Rowland and Mandeville, and Mr. Wm. Tuttle, Elder.

A communication from the Presbytery of North River was read, and referred to the judicial committee.

Mr. Frederic Bull presented the Treasurer's report, which was referred to Messrs. Wesson and Gibson, as an auditing committee.

The statistical reports of the Presbyteries of Hudson, North River, Long Island, Brooklyn, and Rockaway, were read by their stated clerks respectively, and ordered on file.

The auditing committee reported that they had examined the Treasurer's report, and found it correct, and that there is a balance in the Treasury, of nineteen dollars and two cents.

The Rev. Henry A. Rowland was re-elected Stated Clerk, and Mr. Frederic Bull, Treasurer.

The Rev. Benjamin Palmer, D. D., of the Synod of North Carolina, being present, was invited to sit as a corresponding member.

The committee of arrangements reported, and their report, being amended, was adopted, and is as follows:

For the administration of the Lord's Supper, in the Mercer-street Church, this evening, at 7½ o'clock:

1. Invocation, and reading of a hymn, by the Moderator.
2. Address, explanatory of the ordinance, Rev. Mr. Holt.
3. Prayer, Rev. D. H. Johnson.
4. Address, and distribution of the elements, Rev. Mr. King.
5. Prayer, Rev. Mr. Timlow.
6. Address, Rev. H. G. Ludlow.
7. Hymn, and benediction, by the Moderator.

For the Synodical prayer-meeting, to-morrow evening, at the same hour and place:

1. Invocation and hymn, by the Moderator.
2. Prayer, Rev. E. G. Smith.
3. Address, Rev. Mr. Gallagher.
4. Hymn, by the Moderator.
5. Reading of the Narrative, by the writer.
6. Prayer, Rev. Mr. Mandeville.
7. Address, Rev. Dr. Cox.
8. Prayer, Rev. R. G. Armstrong.
9. Doxology and benediction, by the Moderator.

The narratives of the state of religion, in the Presbyteries of Hudson, North River, Long Island, New-York 2d, Brooklyn, Newark, and Rockaway, were read and put into the hands of the committee on the narrative.

The report of the committee appointed last year in reference to the New-York Union Theological Seminary, was made the order of the day for ten o'clock, to-morrow morning.

The following report was received from the judicial committee, and adopted:

The judicial committee report, that they have read the reference from the Presbytery of North River, together with all the documents, and as the committee discover nothing judicial in the doings of the Presbytery, they recommend that the Synod return the paper to the Presbytery, with the direction to proceed to such a decision in the premises, as may to the Presbytery appear proper.

It was Resolved, That the next annual meeting of the Synod be held in the First Presbyterian Church of Newark, on the third Tuesday of October, 1843, at seven o'clock, P. M., and that Rev. Messrs. Eddy, Brinsmade, Bradley, and H. A. Rowland, and Mr. Frederic S. Thomas, Elder, be the committee of arrangements.

A communication from Rev. G. M. West was read, "withdrawing the appeal, which he commenced to prosecute last year, from the decision of the Presbytery of Brooklyn in his case." Whereupon, the Stated Clerk was directed to return to Mr. West his papers.

The Rev. H. A. Rowland and Mr. Bull were appointed a committee to collect the sum of twenty-five cents from each member present.

An overture from the Session of the First Presbyterian Church of Brooklyn, in reference to members who withdraw from our churches irregularly, was read, and referred to Dr. Skinner and Rev. Messrs. Ford and King.

An invitation was received, to attend the annual fair and cattle-show of the American Institute; whereupon it was resolved, that the Synod tender their thanks to the Directors of the Institute, and will attend, as invited, at four o'clock this afternoon.

Dr. Weeks had leave of absence for the remainder of the day.

A recess was then taken till half-past three o'clock.

After recess, the statistical report of the Third Presbytery of New-York was read by their Stated Clerk, and ordered on file. The narrative of the state of religion in the same Presbytery was also presented, and put into the hands of the committee on the narrative of the state of religion within the bounds of the Synod.

The Rev. J. Edson Rockwell, being present, of the Presbytery of Columbia—that Presbytery being understood not to be connected with any Synod—was invited to sit as a corresponding member.

At the request of the Presbytery of North River, the case of the Rev. Wm. B. Heath, a foreign minister, who wished to be connected with the Presbytery, was referred to Dr. Peters, Rev. Mr. Treat, and Dr. Brinsmade.

The committee on the records of the Presbytery of Rockaway, reported them as correctly kept, and recommended their approval, as far as written. The report was adopted.

Mr. Epenetus Wheeler, Elder, of the Presbytery of Brooklyn, had leave of absence from the remaining sessions of the Synod.

The committee in the case of Mr. Heath reported, that they had examined his testimonials, and found them in order; and recommended that the Presbytery of North River be allowed to receive him, on examination, at the expiration of the usual time.

The Synod then had a recess, till the time of the evening service.

At half-past seven o'clock, the Synod met in the Mercer-street Church, and united with the congregation assembled there, in celebrating the Lord's Supper, in the order prescribed. After which—

Adjourned, to meet in the Lecture-room, to-morrow morning, at nine o'clock. Closed with prayer.

Thursday, Oct. 20, 1842—9 *A. M.*

The Synod met according to adjournment, and was opened with prayer by the Rev. Mr. Ford.

The Rev. Daniel T. Wood, of the Presbytery of Hudson, the Rev. Elizur G. Smith, of the Third Presbytery of New-York, and Mr. Joseph Jackson, Ruling Elder of the Presbytery of Rockaway, appeared in the Synod, and their reasons for previous absence were sustained.

The minutes of the session of yesterday were read and approved.

The Rev. Professor Stuart, of the Andover Theological Seminary, the Rev. Frederic W. Graves, of the Synod of Illinois, and the Rev. Ornan Eastman, of the Suffolk Association of Massachusetts, being present, were invited to sit as corresponding members.

The Rev. Messrs. Beers, of the Presbytery of Long Island, and Seymour, of the Presbytery of Newark, had leave of absence from the remaining sessions. The latter being one of the clerks of the Synod, the Rev. H. A. Rowland was appointed Clerk, *pro tempore.*

The statistical report of the Presbytery of Newark was read by their Stated Clerk, and ordered on file.

The committees on the records of the Presbyteries of Hudson, Long Island, Brooklyn and Newark, reported them as correctly kept, and recommended their approval as far as written. The reports were adopted.

The hour of ten having arrived, the order of the day, which was the report of the committee appointed last year in reference to the New-York Union Theological Seminary, was taken up. The report was read, and, with some amendments, adopted. Whereupon certain resolutions were offered by Dr. Cox, which, with the report, were referred to Drs. Peters, Cox and Patton, and Rev. Messrs. Ford and Smith.

The Rev. Jonathan M. Rowland, of the Presbytery of Brooklyn, appeared in the Synod, and on stating his reasons for previous absence, was excused.

The committee on the records of the Presbytery of Montrose, reported that the records were not in the house. The report was accepted, and the committee were discharged.

The Rev. Mr. Eastman briefly addressed the Synod on the present exigencies of the American Tract Society, especially soliciting the attendance of the members present, at a general meeting of the Directors of the Tract Society, to be held the next week, in the Broadway Tabernacle.

The Stated Clerk of the Third Presbytery of New-York laid before the Synod the testimonials of the Rev. David O. Allen, Missionary to Bombay, with Mr. Allen's request to be received into the Presbytery. The papers were referred to Rev. Messrs. King, McReynolds, and Gallagher.

The committee on the report and resolutions in reference to the Theological Seminary, recommended that the report be published in the religious papers, and that the following resolutions be adopted, viz :

1. That the Synod of New-York and New-Jersey, regard the

Union Theological Seminary in the city of New-York, as an institution of the highest importance, not only to the cause of ministerial education in our country, but to that of evangelical religion throughout the world.

2. That they regard the wisdom of its location and its plan of instruction as having been fully proved by the unexampled success which has attended the Institution thus far, both as respects the number of its students, and the peculiar advantages afforded them in their preparation for the theoretical and practical duties of the ministry.

3. That the Synod deeply sympathize with the Board of Directors and other friends of this Seminary, in the serious pecuniary embarrassments under which it is laboring, and pledge themselves, individually and collectively, to use their best endeavors to assist the Directors and their agents, in raising the funds indispensably and immediately necessary to provide for its support.

4. That the interests of the Presbyterian Church, and especially of the churches under the care of this Synod, within whose bounds the Institution is located, pre-eminently require of the ministry and members of all our churches that they practically remember this Institution, and so respond to their appropriate duties in their peculiar relations to this important school of the sons of the prophets.

5. That it be earnestly recommended to the pastors of the churches composing this Synod, to lay this subject before their congregations, respectively, and to use their best endeavors to procure, as soon as practicable, in each congregation, contributions for the support of this institution the current year, and also for the permanent endowment of its professorships.

6. That three members of each Presbytery belonging to this Synod be a committee in their several Presbyteries, for the purpose of carrying out the recommendation of this Synod, to secure pecuniary aid to the Seminary, in such manner as they shall judge proper.

7. That notwithstanding the difficulties of the times, the Synod are fully of the opinion that by a properly distributed effort among our churches, an amount sufficient to meet all the current expenses of the year may easily and promptly be raised. If twenty churches would contribute only two hundred dollars each; twenty churches, one hundred and fifty dollars each; ten churches, one hundred each; twenty-five churches, fifty; and twenty-five, thirty;—the sum of ten thousand dollars would be secured.

The report of the committee was adopted, and the following persons were appointed in the several Presbyteries, viz:

Hudson,	Rev. Messrs.	Timlow, Wood and Johnson.
North River,	"	Silliman, Ludlow and Mandeville.
Long Island,	"	Beers, Hunting and Young.
New-Yord 2d,	"	McAuley, Rowland and Snyder.
New-York 3d,	"	McLane, A. D. Smith and Skinner.
Brooklyn,	"	Cox, W. B. Lewis and Duffield.

Newark, Rev. Messrs. Cheever, Gallagher and S. W. Fisher.
Rockaway, " " Ford, Torrey and McReynolds.
Montrose, " " Riley and Miller, and Hon. Wm. Jessup.

The foregoing resolutions, with the exception of the seventh, were ordered to be published, in connection with the report of the committee of last year.

The roll was then called, and inquiry made of the members present, as to what pecuniary aid they would render to the Seminary during the current year, either personally, or also by solicitation from others. The call was responded to in the sum of three thousand seven hundred and fifty-five dollars.

It was ordered, that the proceedings of the Synod in this case be communicated to all the absent members, with an earnest request for their co-operation.

The committee in the case of Mr. Allen, Missionary to Bombay, reported, recommending that he have leave to join the Third Presbytery of New-York The report was amended, by substituting 'Second' for 'Third,' and adopted. After which,

A recess was taken till half-past three o'clock.

After recess, the Rev. Isaac C. Beach, of the Presbytery of Hudson, appeared in the Synod, and his reasons for previous absence were sustained.

The Rev. Messrs. Samuel Backus, of the Hampden Association, and Thomas Riggs, of the Vineyard Sound Association, both of Massachusetts, being present, were invited to sit as corresponding members.

The committee on the records of the Third Presbytery of New-York reported, recommending that the records be approved, as far as written, with the following exceptions, viz:

On page 106,—The Moderator erred in deciding upon the competency of witnesses offered for examination subject to an appeal.

On recommendation of the committee on the overture from the Session of the First Church of Brooklyn, the following minute was adopted, viz:

Whenever a member of any of our churches leaves our own, to join any other christian denomination without asking for a certificate, the proper course for the session, when there is no other fault against the individual than that of thus withdrawing, is to state upon the records, and in ordinary cases to publish to the church, that said member has withdrawn irregularly, and in violation of covenant vows: and in cases where the character labors on other points, or whenever the person has withdrawn to any anti-christian community, there should always be a due citation and formal trial, as for any other sin.

A narrative of the state of religion, as prepared by the committee, was read and re-committed, for the purpose of amendment and public reading this evening. Dr. Cox was added to the committee, in the absence of Mr. Cheever.

The following committee was appointed, to attend the next annual examination of the New-York Union Theological Seminary, and to report to the Synod, viz:

Ministers.

Ebenezer Cheever.
Samuel Fisher, D. D.
John Ford.
D. T. Wood.
H. G. Ludlow.
Daniel Beers.
E. F. Hatfield.
H. N. Brinsmade, D. D.
Isaac Lewis.
W. B. Lewis.
Henry A. Riley.

Elders.

Moses Sawyer, Esq.
Alvan Lathrop, Esq.
Matson Smith, M. D.
John L. Mason, Esq.
John A. Davenport, Esq.
Hon. Jos. C. Hornblower.
Joseph Jackson, Esq.
Hon. William Jessup.
David Wesson, Esq.

The committee on the records of the Second Presbytery of New-York, reported them as correctly kept, and recommended their approval as far as written. The report was adopted.

The committee appointed to collect twenty-five cents from each member, reported the amount raised to be $28 93; which sum was put into the hands of the Treasurer, and the Stated Clerk's salary, and also the Janitor's bill for attendance and stationary, amounting to six dollars and fifty-five cents, were ordered to be paid.

The committee on the records of the Presbytery of North River, reported, recommending "that they be approved as far as written, with the exception, that on pp. 173 and 212, certain members of the Presbytery are spoken of in language of censure, when no charge had been formally preferred against them." The report was adopted.

The committee on leave of absence, reported that they had granted such leave, in every instance for reasons of sickness, to the following persons, viz: Messrs. McReynolds, Allen, Moore, Weeks, Crane and Tuttle, Ministers—and Messrs. N. S. Crane, E. B. Crane, Benson and W. Tuttle, Elders.

The Stated Clerk was directed to write to the Stated Clerk of the Presbytery of Montrose, adverting to the absence of all the members of that body from the present sessions of the Synod, and to the fact that for two years the records of the Presbytery have not been in the Synod, for revision.

Recess was then taken, till half-past seven o'clock, in the church.

At half-past seven the prayer-meeting was attended, and the services conducted in the order prescribed.

The Rev. Wm. J. Armstrong, D. D., of the Second Presbytery of New-York, stated that necessary absence from the city had detained him from the sessions of the Synod, until this late hour. His reason for absence was sustained.

The narrative on the state of religion was placed again in the hands of the committee, with power, to insert a notice of the Union Theological Seminary.

The minutes of the session of to-day were read and approved. Whereupon,

The Synod adjourned, to meet in the First Presbyterian Church, of Newark, on the third Tuesday of October, 1843, at seven o'clock P. M.

Closed with prayer and the benediction.

HENRY A. ROWLAND,
Stated Clerk.

APPENDIX.

Narrative of the state of Religion within the bounds of the Synod of New-York and New Jersey, during the year ending October, 1842.

The situation of the churches connected with the Synod of New-York and New-Jersey, is such as should awaken devout gratitude to God for the measure of blessing bestowed on them during the past year. We have enjoyed much external prosperity. Our churches are, to a great extent, supplied with faithful pastors, and consequently with the stated ministrations of the Gospel.

We rejoice in stating that the Presbytery of Hudson report that most of its churches have, during the year, enjoyed an unusual degree of spiritual prosperity. The Presbyteries of North River, Newark and Rockaway, also report seasons of refreshing in a number of their churches.

It is gratifying to notice the increased attendance upon public worship generally reported by our churches. When men are willing to hear the Gospel, we feel encouraged to expect that many will be led heartily to obey it. It is, however, a lamentable fact, adapted to humble and quicken us, that multitudes in this city, and many in our larger towns and villages, rarely, if ever, enter the house of God. Nevertheless, there is increasing regard cherished for the pastoral office, and the ordinary ministrations of the Gospel.

In most of our congregations there is the same attention to the religious instruction of the young as in former years; and it is a matter of joy, that in many churches there is an increasing attention to biblical and catechetical instruction. The Monthly Concert is likewise, in some instances, attended more fully than formerly, and the benevolent operations of the day have been sustained with greater liberality than usual. The cause of temperance has also been crowned, through the divine blessing, with unparalleled success. Within the bounds of the Long Island Presbytery there is not a single spot where intoxicating drinks are licensed to be sold.

Such is our prosperity. Nevertheless, in surveying the history of religion within the bounds of the Synod during the past year, we cannot help remarking the vast disparity between the greatness of the forces in array against the Prince of Darkness, and the limited amount of aggressive movements upon his territories. The year has not been one of extensive conquest and triumph, nor, apparently, of any special preparation for such results. If these periods that are passed without great and absorbing movements in religion were simply periods of expectation, like those in which the husbandman, having put his seed into the ground, waits for the harvest, then the announcement that no general revival of piety has occurred would be of no greater significancy, than the fact that a harvest has not occurred in June, which in the course of nature will have its ripening in September. But the spiritual dearth of the past year, creates in no man's mind an expectation of abundant harvests in the year to come; it rather argues such a deficiency in some of the conditions of a harvest as may, if it be not speedily cared for, produce yet another year of dearth.

We should therefore look narrowly at the state of our piety. If our churches were fields of thorns, no man would expect to gather figs of them—nor from bramble-bushes would they look to gather grapes; but if our churches be groves of fair and goodly trees, "the planting of the Lord that he might be glorified," how is it that the Savior, coming to them, findeth so little fruit? When we seem so evidently to be upon the eve of great things for Zion abroad, a whole year of comparative inefficiency at home may well create anxiety, suspicion, and doubt, in the most expectant and sanguine bosoms. What is the difficulty?

Some things are suggested in the narratives before the Synod. There seems to be a want of consciousness of individual responsibility, manifested in a great carelessness as to the obligations resulting from the personal covenant of christians with the church. Its sacredness in some cases is esteemed little more than that of a voluntary association. This is a great evil. Christ is made of none effect. There is a disposition to graduate men's piety, not by the word of God and the motions of the Spirit, but by the customs and tolerance of men. There is a disposition to descend from the heights of spiritual discipline to the uttermost point where the world and the church will let men live reputably as christians. Hence, the habits of piety are not those enjoined in the New Testament, but those customary in society. This state of things may be such, as to point against us the homely, but strong and expressive reproach of the Prophet: "*Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned.*" As bread half baked, and as lukewarm water, so must a piety ever be, that is formal, imitative, and conforming to the world, instead of original and scriptural. It destroys the health of mankind, and challenges the abhorrence of Eternal Holiness.

There is, then, great reason for humiliation in view of past unfruitfulness, and of some deficiencies and evil tendencies in the habits of our piety; nevertheless, there is far greater reason for gratitude in view of the blessing of God still resting upon us, and for confidence in the expectation of great and speedy triumphs of the Redeemer's kingdom.

The Synod rejoice in view of the harmony and peace, as well as of the love of the truth and the order of the Gospel, which, they cannot but believe, characterize the ministers and the churches of our connection, and appear especially in the deliberations and decisions of the Synod. It is not only *good and pleasant for brethren to dwell together in unity*, but it is made in the word of God the signal of his own eternal benediction. May this dew, profuse as that of Hermon, descend copiously henceforth on our Zion, since *there the Lord commandeth his blessings, even life for evermore. Let brotherly love continue.* "Speak to the children of Israel that they go forward," is still the voice of the Divine Providence and Word.

REPORT

Of the Committee on the Union Theological Seminary of New-York.

The committee appointed at the last meeting of the Synod, "to attend the annual examination of the Union Theological Seminary in this city, and to report what they may think proper for this body to do farther, to advance the prosperity of that institution," report, that they attended to the duty assigned them. The examination, which commenced on the 22d of June, continued through five days, and was confined to the Hebrew and Greek Scriptures, Natural Theology, the Evidences of Christianity and Systematic Divinity. Owing to peculiar circumstances, there was no examination in Biblical and Ecclesiastical History, Church Government, Homiletics and Pastoral Theology, though it was stated that the students had attended to these studies during the year.

With the examination your committee were much gratified. It was ably conducted, and with great minuteness, and was well sustained throughout, evincing efficiency and thoroughness on the part of the Professors in the instruction of the Seminary, and very commendable proficiency on the part of the students. The public exercises on the day of anniversary were also of a high order, characterized by good taste, sound judgment, and a tone of pure and elevated sentiment, honorable alike to the head and the heart of the young men, and to the Seminary—and gratifying in a high degree to the feelings of the assembled patrons and friends of the Institution.

Your committee were particularly pleased with the just prominence given in the examination to the department of Sacred Literature. Without intending any reflection upon other similar institutions, or wishing to start any comparison of this with them, your committee feel constrained to mention in this connection, as matter of gratitude to God, the fact that in this department of theological study, this Seminary affords a peculiar advantage to students. They here enjoy the instruction of one with whom the Hebrew is vernacular, and also of another who possesses a personal knowledge of the country, once occupied by God's chosen people, the sacred home of prophets and apostles, and hallowed by the footsteps of Him, the testimony of whom is the spirit of prophecy.

Your committee are deeply impressed with the importance of this institution to the church and to the world. Though as yet only in its infancy, it has nevertheless qualified and sent forth more than eighty ministers of the Gospel, and who are now laboring efficiently in the vineyard of the Lord. In the number of its students it may claim an equality with the oldest seminaries in the land. Forty-seven have already entered this term, and more are expected, so that in all probability there will be in the junior class not less than fifty students. The blessing of God has indeed rested upon this institution from its very commencement. It seems evidently designed, in his Providence, to exert a mighty influence in the great work of enlightening and saving this world—of causing the wilderness at home and abroad to be glad, and the desert to rejoice and blossom as the rose.

But amid all this prosperity, the institution has had to struggle with pecuniary difficulties peculiarly great, and at times almost overwhelming. At no time, perhaps, have these difficulties been so fearful, as at the present moment. Indeed, the committee do not exceed the truth, when they say that its wants are of the most urgent character, and claim immediate attention. Unless aid is thus rendered, this "school of the Prophets" must languish, if not die. A few months hence, *if still neglected*, the institution may say, in reference to proffered assistance, with the philosopher, when dying for want of sustenance, "Take it back—your bounty comes too late—the evil is done, and cannot be remedied. If you have wished to keep the lamp alive, you should have supplied the oil before.

The committee, however, feel confident that when the character of this sacred institution is known—when its peculiar facilities for study—its happy freedom from all party trammels and peculiarities, and its direct and powerful bearing upon the great interests of the Redeemer's Kingdom, are understood by the Christian community, it will not be allowed to fail for want of the requisite funds, nor be suffered long to remain under the embarrassment of pecuniary distress. The whole time and energies of the Professors ought to be devoted to their appropriate duties, and their minds freed from all such anxieties.

Your committee feel that much may be accomplished by this body, in relieving the institution from its present embarrassments, and placing it on a foundation of permanent and increased usefulness, if each pastor will interest his people in the same. The churches ought to understand the character and position of this institution, and, in this hour especially of its wants, to give it a large place in their prayers and benevolent sympathies. The silver and the gold are the Lord's: He can cause it to come into his treasury. If he speaks to the hearts of his people, it will be done. If he commands, this institution will stand fast on the foundation of a permanent endowment. To Him, then, let each pastor and his people go with the precious interests of this Seminary. The rock when struck in faith will be made to send forth its waters.

Your committee also feel that very great importance ought to be attached to the public examinations of the Seminary. It will be difficult, if not impossible, for the Professors to maintain among the students a high tone of study and preparation, unless these examinations are thorough and rigid in their character, and are properly appreciated and attended by the patrons and friends of the institution. The appointment of a similar committee, if desired by the Faculty, to attend the next examination, will, it is believed, tend to secure this desirable end. All which is respectfully submitted by your committee.

J. W. McLANE,
ISAAC LEWIS,
SAMUEL FISHER,
JONATHAN SILLAMAN.

STANDING RULES OF THE SYNOD.

I. That at the opening of each meeting of the Synod, each Presbytery be required to furnish the Clerk of the Synod with a corrected roll of their members and churches, that all the members may be promptly enrolled and participate in the business of the Synod.

II. That the several Presbyteries make a written report to the Synod, annually, of the state of religion within their bounds.

III. That the Presbyteries be required to report to the Synod, annually, a statistical account of the churches under their care, in the manner and form which has heretofore characterized their reports to the General Assembly.

IV. All the devotional meetings of the Synod shall be held in the same church in which the Synod is opened with the sermon of the Moderator.

V. The opening services of the Synod shall be held in a different church, as appointed by the vote of the Synod, each year.

VI. A collection for defraying the contingent expenses of the Synod, shall be made after the opening sermon by the Moderator, each year.

VII. That in this Synod, now constituted over so large a territory as the court of the last resort in its appellate jurisdiction over the churches, that hereafter it be made obligatory upon the Ruling Elders that represent their respective churches in this body, to attend, if practicable, all the sessions of the same, and that no alternate be admissible as the substitute of a member after his enrollment and the taking of his seat in the Synod.

VIII. That the minutes of the Synod be printed.

Geo. Duffield

MINUTES

OF THE

SYNOD OF NEW-YORK AND NEW-JERSEY,

OCTOBER, A. D. 1843.

NEW-YORK:
PRINTED BY JOHN F. TROW,
No. 33 Ann Street.
1843.

SYNOD OF NEW-YORK AND NEW-JERSEY.

THE Synod of New-York and New-Jersey met in the First Presbyterian Church of Newark, on Tuesday, October 17, 1843, at 7 P. M., and was opened with a sermon by the Moderator, the REV. EBENEZER CHEEVER, from Acts xi. 24. "*For he was a good man, and full of the Holy Ghost, and of faith: and much people was added unto the Lord.*"

After the religious services, the Synod was called to order, and prayer was offered. The roll was then made out, and is as follows, viz.:

PRESBYTERIES.	MINISTERS.	ELDERS.
Hudson.	Daniel Crane.	Jasper S. Armstrong.
	William Timlow.	John Jaques.
	Robert G. Armstrong.	Theodore Jackson.
	Daniel T. Wood.	William S. Webb.
	George Pierson.	John B. Gale.
	Isaac C. Beach.	Jonathan Bailey.
	O. M. Johnson.	Samuel Bull.
	William Y. Miller.	*Caleb C. Colwell.
	Philander Burnham.	
	Alex. O. Peloubet.	
	*Jonathan B. Hubbard.	
North River.	Henry G. Ludlow.	James O. Adams.
	Jonathan Silliman.	Philander Stuart.
	Sumner Mandeville.	John H. Corwin.
	William N. Sayre.	*Ezra B. Hoag.
	Daniel Brown.	
	Henry Belden.	
	William Hill.	
	Sherman Hoyt.	
	A. Cogswell Frissell.	
	*Benjamin F. Wile.	

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* Not present at the opening of the Synod.

PRESBYTERIES.	MINISTERS.	ELDERS
Long Island.	Joseph A. Saxton.	
New-York, 2d.	Thomas McAuley, D. D.	Hugh Aikman.
New-York, 3d.	William Patton, D. D.	Charles Merrill.
	Erskine Mason, D. D.	Samuel S. Barry.
	Asa. D Smith.	William A. Wheeler.
	Thos. H. Skinner, D. D.	N. T. Eldridge.
	James W. McLane	Edward A. Lambert.
	James I. Ostrom.	Elias B. Littell.
	Theodore S. Wright.	William P. Johnson.
	Herman Norton.	*John A. Ackley.
	*Edwin F. Hatfield.	*David Joline.
	*Horace Eaton.	*William A. Booth.
	*Samuel D. Burchard.	*Frederic Bull.
	*Charles Bush.	
Brooklyn.	James H. Thomas.	William G. Lambert.
	Samuel H. Cox, D. D.	C. Stocton Halsted.
	Absalom Peters, D. D.	Eli Gurnee.
	Alfred Ketcham.	Jeremiah Reeve.
	William B. Lewis.	*Wheeler B. Nichols.
	James Hildreth.	*John A. Davenport.
	George Duffield, Jr.	
	*James R. Davenport.	
	*Isaac Lewis.	
	*Jonathan M. Rowland.	
	*Samuel T. Spear.	
	*Walter H. Bidwell.	
	*Nathaniel E. Johnson.	
Newark.	Humphrey M. Perrine.	Isaac Winans.
	Ebenezer Cheever.	Isaac Nichols.
	Burr Baldwin.	Ira Burnet.
	Ansel D. Eddy.	David Doremus.
	H. N. Brinsmade, D. D.	James B. Pinneo.
	Ebenezer Seymour.	Stephen G. Gould.
	William C. White.	Benjamin Woodruff.
	William Bradley.	Abraham Harrison.
	Thomas P. Hunt.	Adonijah Osman.
	Joseph Vance.	Bethuel Ward.
	Joseph S. Gallagher.	*Elias J. Thompson.
	William Belden, Jr.	*Peter Peck.
	Samuel L. Tuttle.	*John Munn.
	Clifford S. Arms.	*Nathaniel S. Crane.
	*Selah B. Treat.	
	*William R. Weeks, D. D.	

PRESBYTERIES.	MINISTERS.	ELDERS.
Rockaway.	James W. Wood.	George Rowland.
	D. E. Magie.	Titus Berry.
	Barnabas King,	Joel C. Homan.
	B. C. Magie.	J. W. Manning.
	John Ford.	*Jacob Kimball.
	William Torrey.	*Joseph O. Hedges.
	Cornelius S. Conklin.	*Matthew H. Cooper.
	*T. S. Ward.	
	*Joel Campbell.	
	*Noah Crane.	
	*Bethuel Farrand.	
	*Enos A. Osborne.	
Montrose.	Sylvester Cooke.	
	Henry A. Riley.	
	Henry A. Rowland.	
	Daniel Higbee.	
	Elias O. Ward.	
	*James B. McCreary.	

The Rev. GEORGE PIERSON was elected Moderator, and the Rev. Messrs. EBENEZER SEYMOUR and WILLIAM B. LEWIS were elected Clerks.

The Rev. William T. Hamilton. D. D., of the Synod of Alabama, and the Rev. Frederic W. Graves, of the Synod of Illinois, being present, were invited to sit as corresponding members.

An invitation was received to attend the annual fair of the American Institute: whereupon it was resolved, that the Synod tender their thanks to the Directors of the Institute, and will attend, as invited, on Friday morning, at ten o'clock.

The Synod then adjourned, to meet to-morrow morning at nine o'clock, in the Lecture-room of this Church. Closed with prayer.

Wednesday, Oct. 18, 1843—9 *A. M.*

The Synod met, according to adjournment, and was opened with prayer by the Moderator. The roll was called, and the following additional members were present, viz.:—From the Presbytery of Hudson, Mr. Caleb C. Colwell, Ruling Elder; from the Second Presbytery of New-York, Rev. Thomas McAuley, D. D.; from the Third Presbytery of New-York, Rev. Messrs. Edwin F. Hatfield, Samuel D. Burchard, and Charles Bush, and Messrs. John A. Ackley, David Joline, William A. Booth, and Frederic Bull, Elders; from the Presbytery of Brooklyn, Rev. Messrs. Isaac Lewis, Jonathan M. Rowland, and Walter H. Bidwell, and Messrs. Wheeler B. Nichols, and John A. Davenport, Elders; from the Presbytery of Newark, Rev. Messrs. Selah B. Treat, and Wm. R. Weeks, D. D., and Messrs. Elias J. Thompson, Peter Peck, and John Munn, Elders; from the Presbytery of Rockaway, Rev. Messrs. T. S. Ward, Joel Campbell, Noah Crane, Bethuel Farrand, and Enos A. Osborne, and Messrs. Jacob Kimball, Joseph O. Hedges, and Matthew H. Cooper; and from the Presbytery of Montrose, Rev. James B. Mc Creary. The reasons of these members for their previous absence were sustained.

The Rev. Horace Eaton, of the Third Presbytery of New-York, and the Rev. Messrs. James R. Davenport, Jonathan M. Rowland, and Samuel T. Spear, of the Presbytery of Brooklyn, gave their reasons for previous absence, and were excused.

The Rev. Benjamin F. Wile, of the Presbytery of North River, gave his reasons for previous absence, and was not excused.

The Rev. John N. Lewis, of the Synod of Genessee, and the Rev. Oriss Fraser, of the Synod of Geneva, being present, were invited to sit as corresponding members.

The minutes of the opening session were read, and approved.

Printed copies of the minutes of the last annual meeting were distributed, and the reading of the minutes was omitted.

The following report, from the committee of arrangements, was adopted:

For the administration of the Lord's Supper, in the First Presbyterian Church, this evening at seven o'clock:

1. Invocation, and reading a hymn, by the Moderator.
2. Address, explanatory of the ordinance, Rev. Dr. Skinner.
3. Prayer, Rev. Henry A. Riley.
4. Distribution of the elements, Rev. Mr. Timlow.
5. Prayer, Rev. Mr. Campbell.
6. Address, Rev. Dr. Cox.
7. Reading a hymn, and benediction, by the Moderator.

For the Synodical prayer-meeting, to-morrow evening, at the same hour and place:

1. Invocation and hymn, by the Moderator.
2. Prayer, Rev. Mr. Seymour.
3. Address, Rev. Dr. Patton.
4. Reading a hymn, by the Moderator.
5. Reading the narrative, by the writer.
6. Prayer, Rev. D. T. Wood.
7. Address, Rev. Dr. Peters.
8. Prayer, Rev. A. D. Smith.
9. Doxology and benediction, by the Moderator.

The Moderator announced the standing committees, as follows:

1. *Judicial Committee.*—Rev. Messrs. Cheever, Mason and Armstrong, and Messrs. Armstrong and Osman, Elders.

2. *On Bills and Overtures.*—Rev. Messrs. King, Cox and Mandeville, and Messrs. G. Nichols and Jackson, Elders.

3. *On the Minutes of Assembly.*—Rev. Messrs. H. A. Rowland and Mason.

4. *On Leave of Absence.*—Rev. Messrs. Timlow and Ford, and Mr. Ward, Elder.

5. *On the Narrative of the State of Religion.*—Rev. Messrs. Cooke and Smith, and Mr. Cooper, Elder.

On the Records of Presbyteries.

Hudson, Rev. Messrs. Patton and Wile, and Mr. Harrison, Elder.

North River, Rev. Messrs. Ford and O. M. Johnson, and Mr. Bailey, Elder.

Long Island, Rev. Messrs. Peters and Silliman, and Mr. Manning, Elder.

New-York, 2d. Rev. Messrs. Wood and Hatfield, and Mr. Corwin, Elder.

New-York, 3d. Rev. Messrs. Brinsmade and D. Crane, and Mr. Doremus, Elder.

Brooklyn, Rev. Messrs. Torrey and Gallagher, and Mr. Merrill, Elder.

Newark, Rev. Messrs. Ostrom and Norton, and Mr. Lambert, Elder.

Rockaway, Rev. Messrs. McAuley and Miller, and Mr. Adams, Elder.

Montrose, Rev. Messrs. Skinner and Wm. Belden, and Mr. Stuart, Elder.

The statistical reports of the Presbyteries of Hudson, North River, New-York, 2d., New-York, 3d., Brooklyn, Newark, Rockaway, and Montrose, were read by their stated clerks respectively, and ordered on file.

The judicial committee reported that a paper purporting to be an appeal of Rev. Messrs. William Hill and Henry Belden from a decision of the Presbytery of North River, had been examined and found in order, and recommended that it be taken up; whereupon the Synod took up the case.

The Moderator announced that the body was about to sit in a judicial capacity, and enjoined on the members, "to recollect and regard their high character as judges of a court of Jesus Christ."

The decision appealed from,—the reasons assigned by the appellants for their appeal, which were on record,—and the whole record of the proceedings of the Presbytery in the case, including all the testimony, and the reasons of their decision, were read.

The original parties were then called for, and at the desire of the appellants, the further prosecution of the case was deferred until the afternoon session.

Rev. H. A. Rowland and Messrs. Jacobs and Wells were appointed a committee to collect the sum of twenty-five cents from each member present.

The narratives of the state of religion in the several Presbyteries, were put into the hands of the committee on the narrative.

It was Resolved, That the next annual meeting be held in the Mercer Street Church, New-York, on the third Tuesday of October, 1844, at seven o'clock, P. M., and that Rev. Messrs. Skinner, Patton and H. A. Rowland, and Messrs. Francis Markoe and N. T. Eldridge, Elders, be the committee of arrangements.

The treasurer presented his annual report, which was referred to Messrs. Gould and Woodruff, as an auditing committee.

The Rev. Henry A. Rowland was re-elected stated clerk, and Mr. Frederic Bull, treasurer.

The stated clerk reported, in reference to the Rev. Mr. Allen, Missionary at Bombay, to whom leave was given by the Synod, at the last meeting, to join the Second Presbytery of New-York, that the Presbytery had declined to receive him. The report was referred to Dr. Skinner and Mr. Ludlow.

Recess was then taken, until half-past two o'clock.

After the recess, the Rev. Jonathan B. Hubbard, of the Presbytery of Hudson, Mr. Ezra B. Hoag, Elder, of the Presbytery of North River, and the Rev. Nathaniel E. Johnson, of the Presbytery of Brooklyn, appeared in the Synod, and gave their reasons for previous absence, which were sustained.

The Rev. Messrs. David De F. Ely and J. H. Agnew, of the Synod of Pennsylvania, John Marsh, of the General Association of Connecticut, Chauncey Eddy, of the Synod of Albany, and Samuel J. Prime, of the Synod of New-York, being present, were invited to sit as corresponding members.

The unfinished business was taken up, and both appellants were heard at length, and to their satisfaction.

The committee in the case of Rev. Mr. Allen reported, recommending that it be respectfully referred back to the Presbytery for re-consideration. The report was re-committed.

A recess was then taken, until seven o'clock, in the church.

At seven o'clock, the Synod met in the church, and united with the congregation assembled there, in celebrating the Lord's Supper, in the order prescribed. After which, they adjourned to the lecture-room.

Mr. Nathaniel S. Crane, Elder, of the Presbytery of Newark, appeared in the Synod and gave his reasons for previous absence, which were sustained.

The unfinished business was resumed; and the Presbytery of North River were heard in the case of the appeal, through their commissioners, the Rev. Messrs. Mandeville and Sayre.

The Synod then adjourned, to meet to-morrow morning, at half-past eight o'clock.

Thursday, Oct. 19—8½, *A. M.*

The Synod met, according to adjournment, and was opened with prayer by the Moderator.

The Rev. William Adams, D. D., of the Third Presbytery of New-York, appeared in the Synod, and gave his reasons for previous absence, which were sustained.

The Rev. Messrs. Barnabas M. Fay and Ornan Eastman, of the General Association of Massachusetts, Eliphalet Whittlesey, of the General Association of Connecticut, Joel H. Linsley, D. D., of the Synod of Ohio, E. W. Gilbert, D. D., of the Synod of Pennsylvania, and Samuel E. Cornish, of the Synod of New-York, being present, were invited to sit as corresponding members.

The committees on the records of the Presbyteries of Newark and New-York, 3d., reported them as correctly kept, and recommended their approval as far as written. The report was adopted.

The unfinished business being resumed, the members of the Presbytery of North River were heard, to their satisfaction, in explanation of the grounds of their decision. Messrs. Belden and Hill then rejoined.

The parties thereupon withdrew, and the roll was called for the members of the Synod to express their opinions: during which,

A recess was taken, until half-past two o'clock.

After the recess, the minutes of the session of yesterday were read and approved.

The Rev. Charles J. Warren, of the General Association of Connecticut, being present, was invited to sit as a corresponding member.

The unfinished business, viz., the calling of the roll for the expression of opinions by the members of the Judicatory, was resumed.

The hour for recess having arrived, the committee on the narrative of the state of religion, reported that they had prepared a narrative; which was ordered to be read this evening at the prayer-meeting.

A recess was then taken until seven o'clock, in the church.

At seven o'clock the prayer-meeting was attended, and the services conducted in the order prescribed, with the exception of the prayer by the Rev. Mr. Wood, who had obtained leave of absence.

After service, the Synod met in the Lecture-room, and proceeded with the calling of the roll, until it was completed: the original parties being, by consent of the Synod, within the room.

It was resolved, that the Directors of the American Institute be informed, that the Synod will be unable to attend the Fair to-morrow morning, as proposed; but will avail themselves of as early an opportunity as the press of business will allow.

A report was received from the Judicial Committee, in reference to an appeal of the Rev. William B. Heath from a decision of the Presbytery of North River, which, after some discussion, was laid on the table.

The Synod then adjourned, to meet in the same place to-morrow morning, at half-past eight o'clock.

Friday, October 20—half-past eight o'clock.

The Synod met, according to adjournment, and was opened with prayer by the Moderator. The minutes of the session of yesterday were read, and approved.

The committees on the records of the Presbyteries of New-York second, Brooklyn, Rockaway, and Hudson, reported them as correctly kept, and recommended their approval, as far as written. The reports were adopted.

The narrative of the state of religion, as read at the prayer-meeting, was adopted, and ordered to be published under the direction of the stated clerk.

The committee on the minutes of the General Assembly reported that the minutes were not in the house, and were discharged.

The committee on the records of the Presbytery of Long Island reported that the records were not in the house. The committee were discharged, and the stated clerk was directed to write to the Presbytery, requesting a more general attendance on the meetings of the Synod.

The unfinished business was resumed, and the final vote being taken, the appeal of Messrs. Hill and Belden was *not sustained:* and the Rev. Messrs. Mason, Smith, and Brinsmade, were appointed to prepare a minute expressive of the views of the Synod in this vote.

The report from the judicial committee, in the case of the Rev. Mr. Heath, was taken up, and being amended, was adopted, and is as follows:

Inasmuch as the Presbytery of North River never constitutionally received Mr. Heath as a member, therefore Resolved, that the appeal be dismissed.

Inasmuch as it appears, however, that the Presbytery in their peculiar circumstances were under obligation to inquire into the truth of reports affecting his character, the Synod approve of the course of the Presbytery, so far as their investigation was necessary to attain this object.

The following resolutions were unanimously adopted:

In reference to the late revolution in the Church of Scotland, now called the Free Church, Resolved,

1. That the Synod of New-York and New-Jersey, rejoicing in the progress of evangelical truth and order in every place, but especially in all Presbyterian relations, would express their devout sympathy and cordial regards towards our North British brethren, in their late trials and triumphs, touching their noble stand in favor of the headship of the Son of God, and our Saviour in his own Church.

2. That their present condition and interests be commended to the prayers of all our churches, that the Great Head of the Church

himself may succor and patronize them, and enrich them with his selectest blessings, in their present crisis, in their new and trying circumstances.

3. That, should their expected messengers reach our shores, the Synod desire that such a response be made, as may tend to convince the world of our sympathy and oneness in the cause of eternal truth and order, and our cordial and common devotion to the kingdom of our Lord and Saviour Jesus Christ, both theirs and ours.

Rev. Drs. Cox, McAuley and Patton, and Rev. Messrs. Eddy and Pierson, were appointed a committee for the purpose of meeting the delegates when they arrive, to extend to them the sympathies of the Synod, and the courtesies contained in the resolutions.

It was ordered, that in the examination of all candidates for the ministry, Presbyteries are admonished to act on a principle of elevating, rather than of depressing the standard of ministerial qualification; and particularly that on the topics of their personal piety, and their views in seeking the ministry, the examination be thorough and faithful, to guard as effectually as possible against the admission of unworthy and uncalled persons and corrupters, or self-deceived applicants, to the high and holy functions of the ministry in the Presbyterian Church.

And also that, in the examination of candidates in their academical preparation, it be not ordinarily accepted as proof of their learned attainments, merely that they produce a diploma from a college, or attest the fact of their having been regularly graduated; but that their attainments be ascertained by examination in course, especially on those branches which may be viewed as more intimately professional, such as their knowledge of the learned languages, the Latin, the Greek, and the Hebrew, with a view to their becoming thorough and correct interpreters of the whole Word of God.

A communication from the committee on bills and overtures, in reference to slavery, was read, and put on the docket.

The Rev. Professor Stuart, of the Andover Theological Seminary, being present, was invited to sit as a corresponding member.

The reference from the Presbytery of North River was taken up, and after discussion, was made the order of the day, after recess.

A recess was then taken until half-past two o'clock.

After the recess, the order of the day was postponed, to receive a report on the records of the Presbytery of Montrose. The committee recommended the approval of the book as far as written, with the following exceptions:

1. On page 170, there are resolutions limiting the licenses of candidates for the ministry to the period of three years.

2. On page 213, Rev. Reuben E. Taylor is alleged to have violated his ordination vows, in withdrawing from his Presbyterial connection without dismission from the Presbytery, or notifying them of his intention, and his name was accordingly stricken from the roll; whereas so solemn a delinquency as that charged on the withdraw-

ing member ought to have been made the ground of arraignment and trial; and the fact of his having retired irregularly has not deprived the Presbytery of the power, or released them from the obligation thus to proced.

The order of the day, viz., the reference from the Presbytery of North River, was taken up, and discussed at length; and the following resolutions were adopted:

1. *Resolved,* That this Synod entertain no sympathy with the doctrine of sinless perfection or entire sanctification, as held by Rev. Messrs. Hill and Belden, but consider the same as injurious, and seriously at variance with the system of doctrine taught in the Word of God.
2. *Resolved,* That the Synod refer this matter back to the Presbytery of North River, with the direction to proceed to issue the case.
3. *Resolved,* That the Synod enjoin upon Messrs. Hill and Belden, without delay, solemnly and prayerfully to reconsider this subject, and renounce their errors.

A recess was taken until seven o'clock.

After recess, the following minute, prepared by the committee, was unanimously adopted:

In reference to the heresy of "sinless perfection," or "entire sanctification," as admitted to be held by Messrs. Belden and Hill, the Synod are unanimous in considering it as not only hostile to, but subversive of the system of doctrine taught in the Confession of Faith, and in the Word of God, and as utterly disqualifying any one who maintains it for exercising the functions of a minister in the Presbyterian Church.

In coming to a decision not to sustain the appeal, although the Synod view the form and expression of the indictment in the case as rather infelicitous, they cannot in their judgment separate the two charges from each other, but must look upon the first charge as giving meaning to the second; and, in not sustaining the appeal, they intend to decide that the continuance of Messrs. Belden and Hill to preach as ministers of the Presbyterian Church, while holding the above-mentioned heresy—however sincere and conscientious the appellants might be in wishing to retain their connection with the Presbytery—is inconsistent with their ordination vows, which bind them to maintain the system of doctrine taught in the Confession of Faith and in the Word of God.

While upon this ground the Synod rest their decision, it is proper to state, in regard to the vote of the minority, that it grows out of no sympathy whatever with the above-mentioned heresy, which they most intelligently and heartily condemn, but is based on other grounds, viz., that the decision of the Presbytery appealed from seemed to imply, that while the appellants believed there was no reason for their leaving the Presbyterian Church, and knew not where else they could find fellowship, they should nevertheless have kept their ordination vows by separating themselves from their

Presbytery, instead of submitting, as they had solemnly promised to do, to the judgment and discipline of their brethren; and to imply, moreover, that the Presbytery were inclined to encourage such separation, instead of proceeding with the proper disciplinary process. So interpreting the charge appealed from, the minority voted to sustain the appeal, believing that all needful action in the whole case could be taken by the Synod, on a reference from the Presbytery, reported as in the hands of the Judicial Committee.

In fine, the Synod in this decision wish it to be distinctly understood, that they consider the doctrine of "sinless perfection," or "entire sanctification," to be subversive of the purity, as well as of the peace of the church, and that the preaching of said doctrine cannot be tolerated upon the part of any minister in their connection.

The communication from the committee of bills and overtures, on the subject of slavery, was taken up, and after some discussion was placed with the memorials on the same subject in the hands of Drs. Mason and Patton, and Mr. Lambert, Elder, to report thereon at the next annual meeting.

The committee in the case of Mr. Allen, reported in part, and were continued.

The following resolution was adopted, and ordered to be published:—

Whereas a large and respectable convention of clergymen and laymen has recently been held in the State of New-Jersey, to adopt measures for the better observance of the Christian Sabbath; who appointed a committee to carry their plans into execution:—

Resolved, That we recognize in the numerous public movements throughout this country—similar to, and simultaneous with' the aforesaid convention—a growing desire for the more general sanctification of the Lord s day: and that we enjoin upon the Presbyteries and Churches connected with this Synod to favor all judicious measures to secure the great object in question, and recommend to all the ministers in our connection, to preach, as soon as consistent, on the proper observance of the Christian Sabbath.

The committee on the records of the Presbytery of North River reported them as correctly kept, and recommended their approval as far as written, with the following exceptions:—

1. The Presbytery have taken up and tried a man who was not a member of their body, nor of any other Presbyterian Church in the country.

2. The Presbytery, during the same trial, decided against the decision of the Moderator, that a party had a right to invalidate the testimony of a witness introduced by himself to establish a specific charge, when that witness was afterwards examined by the opposite party on another charge.

The following resolutions were adopted, and ordered to be published:

1. *Resolved,* That the Synod have noticed with much pleasure, in the proceedings of a Temperance Convention of five counties, held recently at Hacketstown, N. J., a recommendation "to all the friends of temperance, to observe special seasons of prayer for the success of their cause;" and, as this is unquestionably one of the greatest instrumentalities that can now be employed for the advancement of this desirable reformation, we suggest to all the Pastors and members of our churches, whether the magnitude of this enterprise, and the desirableness of its speedy consummation, do not strongly urge upon them the adoption of this measure.

2. *Resolved,* That although experience has fully settled the practicability of reclaiming every drunkard, in relation to whom surrounding temptations can be overbalanced, yet our surest hope rests on the instilling of right principles into the minds and hearts of youth. The Synod have therefore learned with much pleasure that an effort is now in successful progress, through the agency of Rev. Charles J. Warren, under direction of a special committee of the New-Jersey Temperance Society, to enrol all the youth of that State, with the consent of their parents, into a juvenile temperance band; and we hope that this effort or a similar one will be so extended, that through the divine favor all the youth of a suitable age will be very soon so instructed, interested, pledged and organized, that they may be hopefully safe, and our country, at least prospectively, redeemed from the evils of intemperance.

The report of the committee appointed to attend the last annual examination of the New-York Union Theological Seminary, was adopted, and committed to the Rev. Messrs. Smith, McLane, and W. B. Lewis, to publish such parts of it as they may deem proper.

The following resolutions were adopted:—

1. That the Synod of New-York and New-Jersey regard the Union Theological Seminary in the city of New-York as an institution of the highest importance, not only to the cause of ministerial education in our country, but to that of evangelical religion throughout the world.

2. That they regard the wisdom of its location and its plan of instruction as having been fully proved by the unexampled success which has attended the Institution thus far, both as respects the number of its students, and the peculiar advantages afforded them in their preparation for the theoretical and practical duties of the ministry.

3. That the Synod deeply sympathize with the Board of Directors and other friends of this Seminary, in the serious pecuniary embarrassments under which it is laboring, and pledge themselves, individually and collectively, to use their best endeavors to assist the

Directors and their agents in raising the funds indispensably and immediately necessary to provide for its support.

4. That the interests of the Presbyterian Church, and especially of the churches under the care of this Synod, within whose bounds the Institution is located, pre-eminently require of the ministry and members of all our churches that they practically remember this Institution, and so respond to their appropriate duties in their peculiar relations to this important school of the sons of the prophets.

5. That it be earnestly recommended to the pastors of the churches composing this Synod, to lay this subject before their congregations respectively, and to use their best endeavors to procure, as soon as practicable, in each congregation, contributions for the support of this institution the current year, and also for the permanent endowment of its professorships.

6. That three members of each Presbytery belonging to this Synod be a committee in their several Presbyteries, for the purpose of carrying out the recommendation of this Synod, to secure pecuniary aid to the Seminary, in such manner as they shall judge proper.

The following persons were appointed in the several Presbyteries.

Hudson, Rev. Messrs. Pierson and Wood, and Mr. Colwell, Elder.

North River, Rev. Messrs Ludlow and Mandeville, and Mr. Corwin, Elder.

Long Island, Rev. Messrs. Saxton and Beers.

New-York, 2d. Rev. Messrs. McAuley and Armstrong, and Mr. Aikman, Elder.

New-York, 3d. Rev. Messrs. Skinner and Holt, and Mr. Struthers. Elder,

Brooklyn, Rev. Messrs. J. Lewis and Duffield, and Mr. Lambert, Elder.

Newark, Rev. Messrs. Cheever and Seymour, and Hon. Judge Hornblower, Elder.

Rockaway, Rev. Messrs. Ford and Torrey, and Mr. Joseph Jackson, Elder.

Montrose, Rev. Messrs. Rowland and Cooke, and Richard L Seely, Elder.

The following persons were appointed to attend the next annual examination of the Theological Seminary, and to report to the Synod, viz.:

Rev. Messrs. Pierson, Sayre, Hunting, Wm. Armstrong, Burchard, Spear, Brinsmade, B. King, and Riley.

The Rev. Joel H. Linsley, D. D., President of Marietta College, Ohio, was heard in reference to an organization recently formed in aid of literary and theological institutions at the West. After which, it was resolved, that the Synod approve the cause, and welcome the Agent within their bounds.

The committee to collect twenty-five cents from each member, reported the sum raised to be twenty-nine dollars and seventy-five cents; and the Stated Clerk's salary, and the Janitor's bill of ten dollars for attendance and stationery, were ordered to be paid.

The auditing committee reported that they had examined the Treasurer's report, and found it correct. The report was adopted.

The Stated Clerk was directed to publish a synopsis of the proceedings of the Synod, in the religious papers.

It was resolved, That the Synod will attend the Fair of the American Institute, as invited, to-morrow morning, at ten o'clock.

It was resolved, That the thanks of the Synod be tendered to the inhabitants of the city of Newark, for their kindness and hospitality, during their sessions: and also to the Trustees of the First Presbyterian Church, for the use of their church and lecture-room.

The minutes of the proceedings of to-day were read, and approved. Whereupon,

The Synod adjourned, to meet in the Mercer Street Presbyterian Church, New-York, on the third Tuesday of October, 1844, at seven o'clock, P. M.

Closed with prayer and the benediction.

HENRY A. ROWLAND,
Stated Clerk.

APPENDIX.

Narrative of the State of Religion.

The view of the wide field included within our ecclesiastical limits, as presented in the respective Presbyterial Reports, is well adapted to animate, encourage, and excite to gratitude, all the lovers of God and man. The opening note of the narratives laid before this body is, in almost all instances, an outburst of praise to Him, who, in all the unworthiness and unfaithfulness of his people, hath not forgotten to be gracious, but with loving-kindness hath visited his heritage; and humbly, devoutly and joyfully, would the Synod repeat the strain.

The institutions ordained by God for his own glory in the salvation of men, have been honored and cherished among our churches through the year here reviewed, in few cases less than in previous periods, in many with increasing cordiality. The ministry appear to have devoted themselves to their appropriate work with commendable zeal, energy and fidelity; indeed, it may be affirmed, that they have been more abundant than heretofore in their responsible labors; and whatever efforts may have been made in some quarters to disparage their ministry, as not after the apostolic model, it is evident, that it was never more highly appreciated by man, or indubitably owned of God. Increasing numbers, in many instances, have entered the house of God; and in remote neighborhoods, multitudes have readily gathered to listen to the divine word.

Our Presbyteries report a wise and pious solicitude for the young, in most of our congregations. In lovely and promising groups are they to be seen at all points of our territory—around the Bible—drawing water direct and pure from the wells of salvation; and though the Synod contemplate with delight the hiding in the heart of that truth held in common by the household of faith, it increases their joy to learn, that the importance of what is peculiar and characteristic in our views of doctrine and polity, is increasingly felt. We owe it to the tender plants growing up in our Zion, that their roots be watered by those streams which have conveyed strength and spiritual grace wherever they have flowed. The favor of God has placed in our hands invaluable and incomparable compends of divine truth in the Catechisms of our Church; and the more deeply these are imbedded in the youthful mind, the more wisely will their welfare be consulted.

It is gratifying to be informed of the decided advance of that enterprise, destined, we trust at no distant day, to relieve the land of the evils of intemperance. The interest shown in this cause in the annual reports to the Synod, from all parts of our territory, evince, that it has no friends more cordial, efficient and reliable, than those embraced in the churches of our connexion; and most earnestly do we desire our ministry and membership to stand fast, and liberally co-operate in all advisable measures to purify from this stain the church and the world.

The Synod would not fail to notice the evidence afforded them of strong conscientious attachment to the several religious enterprises of the day. The causes which have embarrassed the movements of secular affairs, have to some extent impeded the flow of benevolence; not we trust in the hearts of the pious, but in its practical determinations; and yet, through grace, many of our churches, rising above all barriers, have abundantly—some more so than heretofore—poured their tribute into the stream which fertilizes the moral wastes of our own and of other lands.

There is one feature of the view exhibited at this meeting of our body, which the Synod contemplated with peculiar delight and thanksgiving. Scarcely can we turn our eyes in any direction without beholding spots made fertile and beautiful by the effusion of the Holy Spirit. In all our Presbyteries such visitations of divine influence have signalized the year. In some instances the sovereign Spirit has descended as the dews on the mountains of God, reviving and invigorating; but in very many, plentifully poured out like the early and the latter rain, he has watered the hill of Zion; a specification of the places visited, would only be a reading of the roll of the churches comprised in some of our Presbyteries. Large numbers have been added to many of our churches, while very few of them have failed to welcome some to their fellowship, and the tone of piety in general has we trust been decidedly improved. The labor of former years, performed with tears and anxieties, has proved not to have been in vain. The sower, become the reaper, has gratefully shouted the harvest-home in concert with numbers gathered into Christ. The young, issuing from our Sabbath Schools and Bible Classes, have laid themselves in all the warmth of early love on God's altar; the strong men have bowed themselves—the aged have tremblingly joined the groups; and even the low haunts of degradation and intemperance have yielded *their* devotees at the efficient bidding of God the Spirit.

The instrumental agency in general employed to produce such results—and it gives the Synod great pleasure to remark it—has been that permanently fixed by God in his church. The fields have been chiefly—almost exclusively—cultivated by those whose home was upon them. Pastors have in most cases felt themselves able to perform the needful labor without foreign aid; and with no novelties to attract, their people have frequently resorted to the places of instruction, eager to hear the word of life from lips accustomed to address them. It augurs well for the cause of Immanuel, when his church honors him by honoring and relying on his own appointed means of advancing his own kingdom; and the Synod earnestly desire, and affectionately exhort all concerned, to "make full proof" of heaven's appointments.

In the Theological Seminary located within our bounds, the Synod cherish a deep interest. Its prosperity is most devoutly to be sought, as intimately connected, under God, with that of the churches in our connexion, and with the advancement of Christ's cause in its widest extent. In its history thus far, brief though it is, we hail the rising promise of what God our Saviour may do for it and by it in time to come; and most cordially do we commend it to the confidence and substantial patronage of all the friends of sound and liberal clerical learning.

In conclusion, the Synod would be reminded, and remind their brethren, that "the time is short." "The fathers, where are they? and the prophets, do they live forever?" Bewailing the evils still abounding among us, and in the world at large, and especially our own want of due faith and fidelity, we would return to our respective fields girded anew for toil, and praying the glorious and sole Head of the Church to make us steadfast, unmovable, and always abounding in the work of the Lord.

REPORT

On the Examination in the New-York Theological Seminary.

Your Committee would report that the examination in the Union Theological Seminary in the City of New-York, commenced June 22, and continued for five days. It was conducted by Professors Robinson and White, and Mr. Turner, Instructor in Hebrew: and the appearance of the young men was highly satisfactory. The thoroughness with which the professors had evidently accustomed themselves to teach and lecture, is worthy of all praise.

The subjects upon which the examination was had, were the Hebrew and Greek Scriptures, Criticism and Exegesis; Natural and Revealed Religion, and Systematic Theology. And although the Students did not know beforehand upon what passage or subject each one might be questioned, yet they gained to themselves great credit.

Our opinion of the value and necessity of this Institution has been rising, during all these interesting exercises. Twenty-four young men left the Seminary, at its anniversary, having completed their three years' course, with honor to themselves, and great satisfaction to their teachers.

Your Committee would also report, that the time of Dr. Peters has been almost entirely occupied during the year in promoting the financial interests of the Seminary. And we are persuaded that the ultimate character and success of this enterprise will greatly depend upon employing another Professor to teach and lecture in the Seminary, with no pastoral charge, or other official duties, to divide his attention.

MINUTES

OF THE

SYNOD OF NEW-YORK AND NEW-JERSEY,

OCTOBER, A. D. 1844.

NEW-YORK:
PRINTED BY J. F. TROW & CO.,
No. 33 ANN-STREET.
1844.

SYNOD
OF
NEW-YORK AND NEW-JERSEY.

THE Synod of New-York and New-Jersey met in the Mercer-street Presbyterian Church, New-York, on Tuesday, October 15, 1844, at 7, P. M. The Moderator, the Rev. GEORGE PIERSON, being absent on account of indisposition, a sermon was preached by the Rev. SAMUEL H. COX, D. D., from 2 Cor. v. 18—21.

After the sermon, the Rev. WILLIAM PATTON, D. D., the last Moderator present, offered the opening prayer, and presided during the constituting of the Synod. The roll was made out, and is as follows, viz.

PRESBYTERIES.	MINISTERS.	ELDERS.
Hudson.	Daniel Grane.	James Wood.
	William Timlow.	Jesse Roe.
	O. M. Johnson.	John Clemenze.
	Isaac C. Beach.	Theodore L. Jackson.
	William W. Newell.	William S. Webb.
	William Y. Miller.	George Phillips.
	Philander J. Burnham.	James Van Bommel.
	Alex. O. Peloubet.	Leartus M. Weller.
	Jonathan B. Hubbard.	
	*Robt. G. Armstrong.	
	*Danl. T. Wood.	
North River.	Jonathan Silliman.	Truman Coles.
	Henry G. Ludlow.	Herman Dunning.
	Sumner Mandeville.	*John H. Corwin.
	Benjamin F. Wile.	*Wm. V. Dusenberry.
	Daniel Brown.	
	Sherman Hoyt.	
	Michael F. Liebenau.	
	A. Cogswell Frissell.	
	John N. Lewis.	

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* Not present at the opening of the Synod.

PRESBYTERIES.	MINISTERS.	ELDERS.
North River.	James H. Howe.	
	William K. Platt.	
	*William N. Sayre.	
Long Island.	Jonathan Hunting.	
	Daniel Beers.	
	Anson Shelden.	
	Joseph A. Saxton.	
New-York, 2d.	Thomas McAuley, D. D.	Caleb M. Godwin.
	Gorham D. Abbott.	Thomas A. Wessels.
	Charles H. Read.	James Warren, M. D.
	James I. Ostrom.	Matson Smith, M. D.
	*Wm. J. Armstrong, D. D.	
New-York, 3d.	William Patton, D. D.	Charles B. Hatch.
	Erskine Mason, D. D.	George Betts.
	Thos. H. Skinner, D. D.	John E. Hyde.
	Edwin F. Hatfield.	N. T. Eldridge.
	James W. McLane.	William P. Lander.
	Samuel D. Burchard.	Stephen Austin.
	Mason Noble.	John L. Mason.
	Herman Norton.	Stephen Cutter.
	Jonathan I. Jones.	Josiah Cary.
	Charles P. Bush.	Cornelius Boorum.
	Edwin Holt.	*Frederic Bull.
	Horace Eaton.	*Alex. Phœnix.
	J. Addison Cary.	
	David B. Coe.	
	J. H. Agnew.	
	Daniel L. Carroll, D. D.	
	*Henry White, D. D.	
	*Charles Hall.	
	*Edwd. Robinson, D. D.	
	*Theodore S. Wright.	
Brooklyn.	Isaac Lewis, D. D.	John Rankin.
	Samuel H. Cox, D. D.	Joseph Howard.
	John J. Owen.	John A. Davenport.
	Alfred Ketcham.	George S. Allison.
	Jonathan M. Rowland.	Paul J. Fish.
	William B. Lewis.	William B. Farlin.
	Samuel T. Spear.	John Clarkson.
	James Hildreth.	
	Joseph R. Johnson.	
	George Duffield, Jr.	
	*Walter H. Bidwell.	

PRESBYTERIES.	MINISTERS.	ELDERS.
Newark.	Wm. R. Weeks, D. D.	Jonathan Pierson.
	Ebenezer Seymour.	Abraham Harrison.
	William C. White.	John S. Brown.
	William Bradley.	Eliphalet Hall.
	William Belden.	William B. Crane.
	Samuel L. Tuttle.	Ira Burnet.
	Clifford S. Arms.	Robert Anderson.
	Thos. H. Skinner, Jr.	*Isaac Van Wagenen.
	Jos. S. Gallagher.	*Isaac Nichols.
	*A. D. Eddy, D. D.	*John Nicoll.
	*H. N. Brinsmade, D.D.	*Frederic S. Thomas.
	*Ebenezer Cheever.	*Benjamin Woodruff.
Rockaway.	John Ford.	Samuel Beach
	William Torrey.	John Titsworth.
	Burtis C. Magie.	Isaac Smith.
	James W. Wood.	Jabez L. Allen.
	Cornelius S. Conkling.	Edward De Camp.
	Daniel E. Magie.	James H. Woodruff.
	John M. Johnson.	
	Thomas S. Ward.	
	Sylvester Cook.	
	Bethuel Farrand.	
	Henry F. Wadsworth.	
	*Barnabas King.	
	*Daniel H. Johnson.	
	*Joel Campbell.	
Montrose.	James B. McCreary.	
	Henry A. Rowland.	
	*Edward Allen.	
	*Albert R. Raymond.	

The Rev. Dr. Cox was elected Moderator, and the Rev. Messrs. EBENEZER SEYMOUR and WILLIAM B. LEWIS were appointed Clerks.

The Synod then adjourned, to meet to-morrow morning at nine o'clock, in the Lecture Room of this Church. Closed with prayer by the Moderator.

Wednesday, October 16, 9 *o'clock, A. M.*

The Synod met, according to adjournment, and was opened with prayer by the Moderator. The roll was called, and the following additional members were present, viz.—From the Presbytery of Hudson, Rev. Robert G. Armstrong; from the Presbytery of North River, Messrs. William V. Dusenberry and John H. Corwin, Elders; from the Second Presbytery of New-York, Rev. William J. Armstrong, D. D.; from the Third Presbytery of New York, Rev. Drs.

Edward Robinson and Henry White, Rev. Charles Hall, and Messrs. Frederic Bull and Alexander Phœnix, Elders; from the Presbytery of Brooklyn, Rev. Walter H. Bidwell; from the Presbytery of Newark, Rev. Drs. Ansel D. Eddy and Horatio N. Brinsmade, Rev. Ebenezer Cheever, and Messrs. Isaac Van Wagenen, Isaac Nichols, John Nicoll, Frederic S. Thomas, and Benjamin Woodruff, Elders; and from the Presbytery of Rockaway, Rev. Messrs. Barnabas King and Daniel H. Johnson. The reasons of these members for their previous absence were sustained.

The minutes of the opening session were read and approved.

A letter was read from the Rev. George Pierson, the late Moderator, stating his inability to be present at these sessions of the Synod, on account of sickness. His reasons for absence were sustained; and Drs. Skinner and McAuley, and Mr. Read were appointed to report a rule for the exigency of the absence of the Moderator, or of his inability to officiate, at the opening of the Synod.

The Moderator announced the standing committees, as follows:—

1. *On Bills and Overtures.*—Rev. Messrs. Mason, Skinner, Ford and Ludlow, and Messrs. Rankin, Read and Wessels, Elders.

2. *Judicial committee.*—Rev. Messrs. Patton, Beers and Mandeville, and Messrs. Mason and Davenport, Elders.

3. *On leave of absence.*—Rev. Messrs. Brinsmade and Hatfield, and Mr. Howard, Elder.

4. *On the minutes of the Assembly.*—Rev. Messrs. McAuley, Weeks, Timlow and Silliman, and Messrs. Smith and Allison, Elders.

5. *On the Narrative of the state of religion.*—Rev. Messrs. Burchard, J. N. Lewis and Read.

On the Records of Presbyteries.

Hudson, Rev. Messrs. Spear and Ostrom, and Mr. Anderson, Elder.

North River, Rev. Messrs. Gallagher and Belden, and Mr. Wood, Elder.

Long Island, Rev. Messrs. O. M. Johnson and J. M. Rowland, and Mr. Webb, Elder.

New-York, 2d., Rev. Messrs. Duffield and Noble, and Mr. Burnet, Elder.

New-York, 3d., Rev. Messrs. Weeks and J. W. Wood, and Mr. Godwin, Elder.

Brooklyn, Rev. Messrs. Norton and Bradley, and Mr. Betts, Elder.

Newark, Rev. Messrs. I. Lewis and Armstrong, and Mr. Clemenze, Elder.

Rockaway, Rev. Messrs. Holt and Ludlow, and Mr. Farlin, Elder.

Montrose, Rev. Messrs. Arms and D. Crane, and Mr. Hatch, Elder.

Printed copies of the last annual meeting were distributed, and the reading of the minutes was omitted.

Rev. Messrs. Eliakim Phelps, D. D., of the Synod of Pennsylvania, Theron Baldwin, of the Synod of Illinois, Ebenezer Mead, of the Synod of Genessee, Daniel G. Sprague, of the Middlesex Association, Conn., John J. Slocum, of the Synod of Missouri, and Milton Badger, D. D., of the Andover Association, Mass., being present, were invited to sit as corresponding members.

The following report from the committee of arrangements was adopted:

For the administration of the Lord's Supper, this evening, at half past seven o'clock:

1. Invocation and reading a hymn, by the Moderator.
2. Address, explanatory of the ordinance, Dr. Mason. Rev. E. F. Hatfield, alternate.
3. Prayer, Rev. B. F. Wile.
4. Distribution of the elements, Rev. H. G. Ludlow.
5. Prayer, Rev. James I. Ostrom.
6. Address, Rev. Charles H. Read.
7. Reading a hymn, and benediction, by the Moderator.

For the Synodical prayer-meeting, to-morrow evening, at the same hour:

1. Invocation and reading a hymn, by the Moderator.
2. Prayer, Rev. Dr. Mason.
3. Address, Rev. Dr. McAuley.
4. Reading a hymn, by the Moderator.
5. Reading the narrative, by the writer.
6. Prayer, Rev. George Duffield, Jr.
7. Address, Rev. Dr. Eddy. Rev. Samuel T. Spear, alternate.
8. Prayer, Rev. B. King.
9. Doxology and benediction, by the Moderator.

A communication from Mr. Epenetus Wheeler, an Elder of the church in Haverstraw, was read, and referred to the judicial committee.

The Treasurer read his report, which was referred to Messrs. Thomas and Allison, as an auditing committee.

The Stated Clerk and Treasurer were appointed to collect the sum of fifty cents from each member present.

It was resolved, That the next annual meeting be held in the Eighth-street church, New-York, (Dr. McAuley's,) on the third Tuesday of October, 1845, at half past seven o'clock, and that Dr.

McAuley and Rev. Messrs. Holt and Noble, and Messrs. Godwin and Bull, Elders, be the committee of arrangements.

The Judicial Committee reported, that papers purporting to be a complaint of Mr. Epenetus Wheeler in reference to certain decisions of the Presbytery of Brooklyn, had been examined and found in order; and recommended that the Synod proceed with the case. The report was adopted, and the subject was made the order of the day for this afternoon.

The statistical reports of the Presbyteries of Hudson, North River, New-York 2d, New-York 3d, Newark, Rockaway and Montrose, were read by their respective stated clerks.

Rev. Henry A. Rowland was re-elected stated clerk.

Reports from the Committees in the several Presbyteries to secure pecuniary aid to the Union Theological Seminary, were referred to Dr. Patton and Rev. Mr. Mandeville to report a minute on the subject to the Synod. The committee afterwards reported the following, which was adopted, viz.

From the reports of the Committees appointed in the several Presbyteries for the purpose of obtaining pecuniary aid to the Union Theological Seminary, it appeared that the Agent of that Institution has been cordially received by the churches, that liberal contributions have already been made, and that others may be expected.

The Auditing Committee reported that they had examined the Treasurer's report, and found it correct, and that there is a balance due the Treasurer, of ten dollars and eleven cents. The report was adopted.

Mr. Frederic Bull was re-elected Treasurer.

The following Overture was reported from the Committee of Bills and Overtures, with the recommendation that a committee be appointed with power to act upon the subject, provided their action does not involve the Synod in any pecuniary liabilities.

NEW YORK, October 14, 1844.

The undersigned, pastors and ministers of the Constitutional Presbyterian Church in the United States, would respectfully overture to the Synod of New-York and New-Jersey the question :—

Is it not desirable and important that efficient measures should be taken to establish a weekly religious newspaper, whose character shall be independent and evangelical, while at the same time its columns shall be open to whatever may promote the interests of Constitutional Presbyterianism?

Other denominations have papers faithfully representing their proper interests. The Constitutional Presbyterians have no such paper, and for the want of some organ of communication with the public, we believe that interests which we esteem sacred are sustaining manifest injury. Should the subject be favorably entertained by this Synod, and proper correspondence be held with other sections of our church, it is judged that an efficient paper might be sustained.

Signed, WM. PATTON,
E. F. HATFIELD,
ERSKINE MASON,
J. W. McLANE,
T. H. SKINNER,
MASON NOBLE,
EDWIN HOLT,
H. NORTON,
HENRY A. ROWLAND,
HENRY WHITE,
GEO. DUFFIELD, Jr.,
D. B. COE,
HORACE EATON,
J. A. CARY,
SAMUEL H. COX,
A. D. EDDY,
T. McAULEY,
H. G. LUDLOW,
JOHN FORD.

The subject was discussed at length, when

A recess was taken, until half-past three o'clock.

After the recess, Rev. Daniel T. Wood, of the Presbytery of Hudson, and Rev. Messrs. Edward Allen and Albert R. Raymond, of the Presbytery of Montrose, appeared in the Synod, and gave their reasons for previous absence, which were sustained.

Rev. Noah Coe, of the Fairfield West Association, Conn., Rev. Jonathan Crane, of the Taunton Association, Mass., Rev. Washington Rosevelt, of the Synod of Genessee, and Rev. Silas Hazard, of the Synod of Mississippi, being present, were invited to sit as corresponding members.

The further consideration of the unfinished business, Overture I., was postponed for the present.

The Committee, appointed at the last annual meeting of the Synod to confer with the expected delegation from the Free Church of Scotland, reported; and their report was adopted, and is as follows:

The Committee in the matter of the Scottish delegation, report, that, the instructions of the Synod were duly honored in various conferences, had mainly with the Rev. Dr. Cunningham, whose responses were fraternal and catholic: himself and other delegates having been admitted into our pulpits, having received collections and contributions, very generally, and to a considerable amount, in our churches, and having expressed a cordial and reciprocal good-will towards us and all the Presbyterian and Protestant interests of America. The Committee hope that their visit to our country and our churches may, through the divine blessing, be over-ruled for great and permanent good to our interests, as well as their own; and that in the best sense they may long continue to flourish as the Free Church of Scotland.

It is deemed proper to say, however, with peculiar reference to one worthy member of said delegation, the Rev. Dr. Burns, of Paisley, that some of the representations he has made at home, since his return, relative to the state of public sentiment in the Northern States on the subject of slavery, are very exceptionable and erroneous, not to say ungrateful and unkind; although his brief visit and cursory observations while with us, may better explain, even if they little excuse, his superficial knowledge and contracted views of his brethren implicated, especially in connection with the ministry and churches under the jurisdiction of this Synod. The Committee intend only to disavow *in toto* the correctness and authenticity of those representations, without censuring at all the motives of their maker, whose zeal and piety were no doubt gratified, however unaccomplished, and however injurious to his Presbyterian brethren here, who, as a body, would utterly repudiate his statements, on a great national topic, which no stranger can understand at a glance, or may without censure essay to describe, as if he completely knew all its merits and relations in this country.

Presbyterial narratives, on the state of religion, from all the Presbyteries, were presented, and referred to the Committee on the Narrative.

The Committee appointed last year to prepare a minute on the subject of slavery, and report at this meeting of the Synod, reported that no minute had been prepared, on account of the indisposition of the chairman, and because the occasion which gave rise to the appointment existed no longer. The report was adopted, and the Committee were discharged.

The order of the day, the complaint of Mr. Wheeler, was taken up, the Rev. Dr. McAuley in the chair. The Moderator announced that the body was about to sit in a judicial capacity, and enjoined on the members "to recollect and regard their high character as judges of a court of Jesus Christ." The decision complained against, was read, when it appeared that certain papers relative to the case had not been in the hands of the Judicial Committee, and the whole matter was referred again to that committee.

The Rev. Theron Baldwin, Secretary of the Society for the Promotion of Collegiate and Theological education in the West, was heard in reference to the objects of that Society: Whereupon it was Resolved, That this Synod approve the object of the Society, and commend it to the patronage of the churches within our bounds.

On recommendation of the Committee appointed at the last annual meeting, on the case of the Rev. Mr. Allen, of Bombay, it was resolved, That as Mr. Allen cannot be personally present, to answer orally the questions required by our constitution to be put to those who apply for admission into a Presbytery, before he is received, the Synod give leave to the third Presbytery of New-York to receive him, on his answering the questions satisfactorily in writing.

Dr. Eddy called the attention of the Synod to the debt of the General Assembly, and to the importance of some action in the premises by this body: Whereupon the subject was referred to Rev. Messrs. Eddy, Spear, King, H. A. Rowland, Timlow, Silliman, Hunting Mason and Ostrom, to report to-morrow afternoon.

The Synod took up the following Overture from the Presbytery of Long Island:

Whereas, the long interval between the meetings of the General Assembly, occasions great difficulties in the published statistics of the ministers and churches connected with the Synod, therefore it is requested that the Synod publish annually, in connection with their minutes, a statistical table of its ministers and churches, after the manner of the General Assembly, corrected according to the annual statistical reports of the Presbyteries.

It was ordered, in conformity with the overture, that, after the present year, a statistical table be published annually, in connection with the minutes of the Synod; and the Presbyteries were enjoined to see that special care is exercised in the preparation of their statistical reports.

A recess was then taken until half past seven o'clock in the church.

At half past seven, the Synod met in the church, and united with the congregation assembled there, in celebrating the Lord's Supper in the order prescribed.

The Rev. Wm. N. Sayre, of the Presbytery of North River, appeared in the Synod, and gave his reasons for previous absence, which were sustained.

The Synod then adjourned, to meet in the lecture-room to-morrow morning, at nine o'clock.

Concluded with prayer, by the Moderator.

Thursday, Oct. 17—9 *o'clock, A. M.*

The Synod met, according to adjournment, and was opened with prayer, by the Moderator.

The roll was called, and the minutes of the proceedings of yesterday were read and approved.

The Rev. Joel Campbell, of the Presbytery of Rockaway, appeared in the Synod, and his reasons for previous absence were sustained.

The Rev. Erastus Scranton, of the Hartford Central Association, Conn., being present, was invited to sit as a corresponding member.

The committee to prepare a rule for the exigency of the absence of the Moderator, reported, and their report was adopted, and it was

Ordered, as a standing rule, that if, at the time for opening the Synod, the Moderator be not present, it shall be the duty of the committee of arrangements to appoint some member of the Synod to preach the sermon.

The Judicial Committee reported that they had examined the additional papers in reference to the complaint of Mr. Wheeler, and recommended that the documents be taken up in the order of their history.

The Synod, Dr. McAuley in the chair, then took up the first case, viz., the complaint against the decision of the Presbytery of Brooklyn, upon a reference from the Session of the church at Haverstraw. The decision complained against,—the reasons assigned by the complainant for his complaint, and which were on record,—and the whole record of the proceedings of the Presbytery in the case, including all the testimony, and the reasons of their decision,—were read. The original parties were then heard; the Moderator deciding that the original parties were the complainant and the Presbytery; and, an appeal being taken, the Synod sustaining the decision.

Members of the Presbytery were then heard, in explanation of the grounds of their decision, or of their dissent from it.

After all the parties had been fully heard, the original parties withdrew; and the roll was called for the members of the Synod to express their opinions: in the progress of which,

A recess was taken, until half past three o'clock.

After the recess, the Rev. Theodore S. Wright, of the Third Presbytery of New-York, appeared in the Synod, and gave his reasons for previous absence, which were sustained.

The unfinished business, viz., the calling of the roll for the expression of their opinions by the members of the judicatory, was concluded: and the final vote being taken, the complaint was *not sustained*, and the decision of the Presbytery was confirmed.

The Rev. John Forsyth, D. D., of the Associate Reformed Synod of New-York, and the Rev. Abraham Polhemus, of the Synod of New-York of the Reformed Dutch Church, being present, were invited to sit as corresponding members.

The committees on the records of the Presbyteries of Hudson, Long Island, New-York 2d, New-York 3d, Brooklyn, Newark, Rockaway and Montrose, reported, recommending that they be approved as far as written. The reports were adopted.

The Rev. Dr. Badger, Corresponding Secretary of the American Home Missionary Society, was heard in behalf of that Society. After which it was resolved, That this Synod deeply sympathize with the claims of the West, and the appeal of the A. H. M. S. for our cooperation in satisfying those claims, and renewedly commend the Society to our churches.

The consideration of Overture I. was resumed, and the recommendation of the Committee adopted. Rev. Messrs. Mason, Skinner, Patton, McAuley, Cox, Eddy, Hatfield and W. B. Lewis, and Messrs. J. L. Mason, John Rankin and Mark H. Newman were appointed the Committee contemplated in the overture. The Committee were directed to meet on the rise of the Synod; they have power to fill their own vacancies; and the quorum, for the transaction of business, is to be the same as in the Presbyteries.

It was referred to the same Committee to report next year concerning the expediency of recommending to the next General Assembly, the propriety of establishing a Board of Publication.

The following Overture was referred to the same Committee, to report thereon next year:—

Whereas there does not appear to be at the present time in market, a copy of the Confession of Faith of the Presbyterian Church in connection with our Form of Government and Book of Discipline, as it now is, therefore,

Resolved, That the Synod be requested to take the subject into consideration, and adopt such measures in the case as they shall think proper.

The Committee on the minutes of the General Assembly reported, that they had found nothing in the minutes requiring the action of the Synod; and were discharged.

The Committee to whom was referred the subject of the debt of the General Assembly, reported, recommending that the sum of three hundred and thirty dollars be assessed on the Presbyteries of this Synod. The report was adopted.

A narrative of the state of religion, as prepared by the Committee, was read, and, after some amendments, adopted, and recommitted to be read at the prayer-meeting, this evening.

The committee on the records of the Presbytery of North River reported, recommending that they be approved as far as written, with the exception, that a licentiate from another body was ordained without being examined on his academical studies or personal piety. See pages 296, 303 and 304. The report was adopted.

A recess was then taken, until half past seven o'clock, in the church.

At half past seven, the prayer-meeting was attended, and the services conducted in the prescribed order: after which

The Synod adjourned, to meet in the lecture-room, to-morrow morning at nine o'clock.

Friday, October 18, 9 *o'clock, A. M.*

The Synod met, according to adjournment, and was opened with prayer by the Moderator. The minutes of the session of yesterday were read, and approved.

The Narrative of the state of religion was re-committed, to be corrected and published.

Rev. John Marsh of Middlesex Association, Ct., and Rev. Milo J. Hickok of the Marietta Consociation, being present, were invited to sit as corresponding members.

Mr. Marsh had leave to introduce the following preamble and resolution, which were adopted :—

Whereas the Temperance reformation, in its preventive and reforming influences, throughout this and other countries, has proved itself to be the work of God, meliorating the condition of our fallen race, and preparing the world for the better reception of the gospel of Christ, and

Whereas, its present condition in our country calls loudly for the open, decided, and active co-operation of ministers and churches,

Resolved, That this Synod will, at all suitable times and occasions, give it such co-operation; and while, on the one hand, they deprecate, and would carefully shun much action of a popular character, which has been calculated to debase, set aside order and propriety, and thrust out all acknowledgment of God's agency or providence in the work, they, on the other, do recommend it to all professing Christians within our bounds and elsewhere, to enter into the work, in such a manner, and with such a spirit, as shall commend it to all men of correct taste, sound judgment and evangelical piety, and secure for it the continued blessing of Almighty God.

The following overture from the Third Presbytery of New-York, was discussed at length:

The Synod of New-York and New-Jersey are requested to take action upon the subject of licensing candidates for the ministry, so that no student of any Theological Seminary, who has not complied with the requirements of said Seminary, according to his obligations assumed when entering it, shall receive license from any of our Presbyteries.

It was then unanimously resolved, That it be recommended to the Presbyteries connected with this Synod, not to proceed, in ordinary cases, to license candidates without satisfactory evidence that they have advanced so far in the third year of their theological studies as to assure the Presbytery that the three years will be fully completed.

An invitation was received from the managers of the Seventeenth Annual Fair of the American Institute, to visit the exhibition in a body at such time as may be convenient.

Whereupon, it was resolved, That the Synod tender their thanks to the managers, and will attend the Fair, to-day, at 1 o'clock.

Mr. L. B. Rockwood, the Agent of the Union Theological Seminary, was heard in reference thereto; whereupon it was resolved, That it be recommended to the churches within the bounds of the Synod, to facilitate the applications of the Agent for pecuniary aid to the Seminary.

The following report was read and adopted:

The Committee appointed to attend the examination of the Union Theological Seminary, would report, That the examination commenced June 20th, and continued for five days. It was conducted by Professors Robinson, White, Cox and Smith. The subjects upon which the examination was had, were the Hebrew and Greek Scriptures, Criticism and Exegesis; Natural and Revealed Religion; Pastoral and Systematic Theology; Biblical and Ecclesiastical History. Eighty one students were present for examination, and in each department they acquitted themselves like men, manifesting a familiarity with the original languages of the Scriptures, and the different branches of theology, which greatly gratified your Committee, and evinced the thoroughness and ability with which they had been taught, and the diligence and discrimination with which they had received instruction. Your Committee were also gratified to learn, that the true spirit of piety and of missions prevailed among the students, and a conscientious regard to attendance upon the regular duties of the Seminary.

Twenty left the Institution at its last anniversary, having completed, with credit to themselves, and satisfaction to their instructors, their regular three years' course.

Your Committee would also report, That the Institution seems gradually emerging from its pecuniary embarrassment, and the clouds which have hitherto darkened its prospects, and threatened its very existence, are vanishing: *the morning breaketh!*

It is now in a condition to encourage *hope*, but not to justify any withdrawment of sympathy or support. Its relation to the church—its favored position—its unparalleled success, recommend it strongly to the patronage and prayers of all who love evangelical religion, and a sound, orthodox and well instructed ministry.

The Synod, Dr. McAuley in the chair, then took up the second case of complaint by Mr. Wheeler, which was against the decision of the Presbytery of Brooklyn, in dismissing charges tabled by the complainant against the Rev. Mr. Hildreth, pastor of the church in Haverstraw. The Moderator announced that the body was about to sit in a judicial capacity, and enjoined on the members to "recollect and regard their high character as judges of a court of Jesus Christ." The decision complained against—the reasons assigned by the complainant for his complaint, which were on record—and the whole record of the proceedings of the Presbytery in the case, including all the testimony, and the reasons for their decision, were read. The complainant was then heard; after which,

A recess was taken until half past three o'clock.

After the recess, Rev. Charles Chamberlain, of Taunton Association, Mass., and Rev. Wm. S. Heyer, of the Synod of New-York of the Ref. Dutch Church, being present, were invited to sit as corresponding members.

On motion of Dr. Patton, it was Resolved, That the American Biblical Repository merits the warm support of the ministry and laity of the Presbyterian Church in the United States.

An Overture, requesting the Synod to erect a Fourth Presbytery of New-York, was indefinitely postponed.

Rev. Messrs. Cox, Eddy, Brinsmade, Hatfield and McLane, were appointed to examine certain publications of the American Tract Society, which are reputed to have been altered from the original copies, for the purpose of ascertaining the facts: to report at the next meeting of this body.

The unfinished business was then resumed, and the Presbytery were heard; in the progress of which

A recess was taken, until half past seven o'clock.

After the recess, the following Overture was considered, and answered in the negative, viz. Is testimony against a church member before a Civil Court, valid evidence *per se* before our Ecclesiastical Courts?

The following Overture—Is it proper that the Sessions of our Churches should be moderated by ministers of other denominations—was answered in the negative, with a reference to Form of Government, Chap. IX., Sections 3, 4.

The following Overture—Is it consistent with the principles of our Constitution, that members of Congregational Associations, and pastors of Congregational churches, should still retain their ecclesiastical connection as members of Presbytery—was answered in accordance with the recommendation of the Committee of Bills and Overtures, as follows: Resolved, That while the Committee are not prepared to pronounce upon the constitutionality of the practice referred to in the Overture, they recommend that the Synod declare it inexpedient.

The following overture was referred to Dr. Eddy, Mr. Seymour and Dr. Lewis, to report thereon next year, viz.:

The subjects of Marriage and Divorce are such as hold a prominent place in the word of God; and the laws of the land have made provision for the proper solemnization of the marriage contract, and for its dissolution in certain cases.

As these laws have very generally in this country empowered the ministers of the gospel to solemnize the marriage contract; and as, while the word of God, as found in the gospel, recognizes but one cause as sufficient for the dissolution of this contract, the courts of Chancery, and several Legislatures, are accustomed to grant divorces for other reasons than this,—it becomes a question of interest and perplexity, how far ministers of the gospel can countenance such divorces, by uniting in subsequent conjugal relation the "parties of either part," who may have been so divorced.

Such relation the gospel pronounces adulterous; and should not the ministers of the gospel regard the sentiments of the Savior, as there expressed, more imperious, and as forbidding their concurrence in such relations?

The Synod of New-York and New-Jersey are requested to take some order on this subject.

The following Overture was referred to the same Committee:

"Whereas, there is a difference of opinion and of practice among the ministers of this Synod, in reference to the legality of the marriage of a man to his brother's widow, it is respectfully overtured that the Synod give their opinion upon it."

The Committee on the assessment of fifty cents upon each member of the Synod, reported that they had collected $58 75. The report was adopted.

The janitor's bill, amounting to $5 25, and the salary of the Stated Clerk, were ordered to be paid.

The Committee on leave of absence reported that they had given leave of absence, for special reasons, to the following members, viz. Rev. Messrs. Tuttle, Weeks, T. H. Skinner, Jr., Hall, Bidwell, Cook, W. C. White, Crane, R. J. Armstrong, Beers, Allen, Miller, Peloubet, Sayre, Arms, Ludlow, Gallagher, Ketcham, Brinsmade and Howe; and to Messrs. Weller, Roe, D. Smith, Corwin, Jackson, W. C. Crane, Hall, Wood, Titsworth, Anderson, Brown and Van Bommel, Elders. The report was approved, and the Committee discharged.

The unfinished business was resumed, and the hearing of the Presbytery concluded. Mr. Hildreth was then heard, the Moderator deciding that he was one of the original parties:—after which the complainant rejoined.

Members of the Presbytery were then heard in explanation of the grounds of their decision, or of their dissent from it.

After all the parties had been fully heard, the original parties and the Presbytery withdrew, and the roll was called for the members of the Synod to express their opinions.

The final vote was then taken, and the complaint of Mr. Wheeler was *not sustained*, and the decision of the Presbytery was confirmed, the vote being eighteen to fourteen.

Dr. Skinner, Mr. J. L. Mason and Rev. Mr. Belden were appointed to draft a minute expressive of the views of the Synod in this decision.

It was referred to the Clerks to prepare an abstract of the minutes, for publication in the religious papers.

The following persons were appointed to attend the next examination of the New-York Union Theological Seminary, viz. Rev. Messrs. Hatfield, W. J. Armstrong, McAuley, Skinner, I. Lewis, Eddy, King, Ford, Spear, E. Cheever, D. T. Wood, Ludlow and Saxton.

The following minute was reported by the Committee in reference to the decision in the case of Mr. Wheeler, and was adopted, viz.

"In this case the Synod would state, that while they affirm the decision of the Presbytery, they do not decide that the reasons on which that decision was founded, are wholly correct: but that there were sufficient reasons, on other grounds beside those stated by them, to warrant such decision."

The minutes of the proceedings of to-day were read and approved, and

The Synod adjourned, to meet in the Eighth-street Church, New-York, on the third Tuesday of October, 1845, at half past seven o'clock, P. M.

Closed with prayer and the benediction, by the Moderator.

HENRY A. ROWLAND, Stated Clerk.

APPENDIX.

Narrative of the State of Religion.

NOTE.—The Synod of New-York and New-Jersey consists of 151 ministers, and has under its care 118 churches.

In giving a succinct narrative of the state of religion within their bounds, the Synod feel that they are under obligations to return humble and fervent thanksgiving to God. Many and varied are the topics which call for their gratitude; among which may be mentioned the harmony and affection which continue among us, and which give sweetness to our communion, and facility to our deliberations. Peace is within our gates, and the churches are silently but steadily advancing in strength and numbers, under the ordinary ministration of permanent bishops. The usual interest is reported in behalf of the prominent causes of Christian philanthropy; and the churches are beginning to feel that the conversion of the world is a work of faith, of principle, and of prayer. The monthly concert, held generally on the first Monday evening of each month, is regarded as a most interesting and important exercise, and is usually well attended and sustained. An increasing interest is manifested in the religious education of the young, by means of Bible classes, Sabbath Schools, and catechetical instruction. An unusual number of infant baptisms is reported; showing increased faith in God's covenant promises, and attachment to this Heaven-ordained seal.

In some districts, a retrograde movement in the Temperance cause, and the desecration of the Sabbath, are to be deplored; but the whole field, upon a general view, exhibits progress in the former, and increasing solicitude for the better sanctification of the latter.

But while we thus render thanksgiving to the Head of the church, we must lament with humiliation the fact, that, although numbers of unrenewed sinners attend upon the means of grace, and with seriousness and apparent interest listen to the messages of God, few, *very few*, comparatively, have been brought, during the year, to an acknowledgment of the truth as it is in Jesus. Few instances of extensive revivals are reported. Some congregations, indeed, have enjoyed sweetly refreshing *dews* of grace, and their pastors have been encouraged in their regular ministrations. And *showers* may, perhaps, be said to have fallen, especially upon some of the churches within the Presbyteries of Rockaway, Hudson, North River, and Montrose; *wetting a fleece* here and there, while the ground adjacent has been exceedingly dry.

Causes, perhaps unusual, have existed to produce this spiritual dearth.

Great and absorbing questions have been before the public mind—the order of God's house has been discussed—the difference between *formalism* and *spiritual religion* has been defined—and the *integrity* and expediency of Presbyterianism have been defended and maintained. These and kindred topics, we regret to say, have tended to divert the minds of Christians from the more important work of bringing souls into Christ's kingdom.

The several Presbyteries seem afflicted, also, with the dissipating influence of high political excitement, under which it is difficult for Christians to preserve their garments unspotted from the passions and vices with which they are brought in contact, in the discharge of their important duties as citizens. We do not presume to condemn all zeal in this department; but we feel that it ought to be more chastened with meekness, humility and prayer.

Among the causes which combine, especially in a city, to counteract the truth, and prevent the good seed from taking root in the heart, the Synod cannot forbear to mention the countenance given to what may be termed *popular lectures*, *concerts*, and *secret societies*, upon those evenings when the stated meetings of the churches are held. This is a great and a growing evil. The covenant obligations of Christians are violated, and more important duties neglected; the hearts of the faithful are grieved, and the hands of the ministry are weakened by this dissipating and insidious influence.

But amid all these discouraging influences, the eye of grateful Christian recognition rests upon some bright spots in the past—some cheering tokens that the Lord has not utterly left his covenant people. Some of the churches in the city of New-York have enjoyed, during the past year, reviving and converting grace, and a goodly number have been added to the people of the Lord.

In conclusion, the Synod believe that there is abundant occasion for a deep sense of gratitude to the Father of all mercies for the tokens of his favor; and for a deep, *very deep*, sense of humiliation and anxiety for the coldness that has fallen upon us, and the absence of those special influences of the divine Spirit, without which, all our efforts are abortive.

Come from the four winds, O Breath! Breathe upon pastors [illegible]ople, and make this garden fragrant and fruitful!

MINUTES

OF THE

SYNOD OF NEW-YORK AND NEW-JERSEY.

OCTOBER, 1845.

NEW-YORK:
J. F. TROW & CO., PRINTERS,
NO. 33 ANN-STREET.
1845.

SYNOD OF NEW-YORK AND NEW-JERSEY.

The Synod of New York and New Jersey met in the Bleecker-street Presbyterian Church, New-York, on Tuesday, October 21, 1845, at half past seven o'clock, P. M., and was opened with a sermon by the Moderator, the Rev. Samuel H. Cox, D. D., from 2 Peter, 5 : 1–4.

After the sermon, the Moderator offered prayer, and presided during the constituting of the Synod. The roll was made out, and is as follows, viz.

Presbyteries.	Ministers.	Elders.
Hudson.	Daniel Crane.	Daniel Finn.
	William Timlow.	Caleb C. Colwell.
	Robert G. Armstrong.	William Sayer.
	Phinehas Robinson.	Theodore L. Jackson.
	Daniel T. Wood.	William S. Webb.
	George Pierson.	Calvin G. Sawyer.
	Isaac C. Beach.	
	William W. Newell.	
	O. M. Johnson.	
	William Y. Miller.	
	Alex. O. Peloubet.	
	Jonathan B. Hubbard.	
	*Nath'l Elmer.	
North River.	Jonathan Silliman.	James O. Adams.
	Henry G. Ludlow.	Silas Corwin.
	Sumner Mandeville.	Wheeler C. Holmes.
	Benjamin F. Wile.	*Andrew Lawson.
	William N. Sayre.	*Truman Coles.
	Daniel Brown.	
	Sherman Hoyt.	
	Michael F. Liebenau.	

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* Not present at the opening of the Synod.

PRESBYTERIES.	MINISTERS.	ELDERS.
	James H. Howe.	
	William K. Platt.	
	James M. Bruen.	
	*A. Coggswell Frissell.	
Long Island.	Jonathan Huntting.	
	Daniel Beers.	
	Henry Clark.	
	Joseph A. Saxton.	
	George F. Wiswell.	
New-York, 2d.	Wm. J. Armstrong, D.D.	Albert A. Wessels.
	Charles H. Read.	Simeon Lester.
	James I. Ostrom.	Hugh Aikman.
	Charles Hawley.	
	*John Spaulding.	
New-York, 3d.	William Patton, D. D.	John H. Bulin.
	Henry White, D. D.	Almon Merwin.
	Erskine Mason, D. D.	Frederic Bull.
	William Adams, D. D.	Charles Gould.
	Thos. H. Skinner, D.D.	Charles Starr.
	Edwin F. Hatfield.	James O. Pond.
	Samuel D. Burchard.	John McChain.
	Mason Noble.	John B. Cumming.
	Jonathan I. Jones.	Henry Arnold.
	Edward Robinson, D.D.	Roe Lockwood.
	Edwin Holt.	Calvin Tracy.
	Horace Eaton.	Josiah Carey.
	J. Addison Cary.	Joseph E. Marshall.
	David B. Coe.	Henry Stoutenburg.
	J. H. Agnew.	
	D. Taylor Bagg.	
	L. B. Rockwood.	
	Ezra H. Gillett.	
	*Theodore S. Wright.	
	*Charles Hall.	
	*Asa D. Smith.	
Brooklyn.	Isaac Lewis, D. D.	Lowell Holbrook.
	Samuel H. Cox, D. D.	William H. Starr.
	John J. Owen.	Willard Seward.
	Alfred Ketcham.	Eli Gurnee.
	Walter H. Bidwell.	John Horn.
	Henry P. Tappan, D. D.	John Clarkson.
	Jonathan M. Rowland.	
	William B. Lewis.	

PRESBYTERIES.	MINISTERS.	ELDERS.
	James Hildreth.	
	Joseph R. Johnson.	
	George Duffield, Jr.	
	*James W. McLane.	
	*James H. Thomas.	
	*James M. Sherwood.	
Newark.	Ansel D. Eddy, D. D.	Morris Stiles.
	H. N. Brinsmade, D. D.	Isaac Nichols.
	Ebenezer Seymour.	James B. Pinneo.
	William C. White.	Israel Crane.
	William Bradley.	Jonathan Pierson.
	Joseph S. Gallagher.	Jonathan Provost.
	William Belden.	Ira Pruden.
	Samuel L. Tuttle.	Asahel Carter.
	Clifford S. Arms.	*Peter Campbell.
	Thomas H. Skinner, Jr.	*Aaron King.
	William Whittaker.	*Ira Taylor.
	Daniel G. Sprague.	
	*Burr Baldwin.	
	*Eliphalet Weeks, D. D.	
Rockaway.	Barnabas King.	Henry Beach.
	William Torrey.	Nicholas Mattison.
	Joel Campbell.	Joel C. Homan.
	Burtis C. Megie.	Henry A. Tuttle.
	James W. Wood.	*Ezra Beach.
	Cornelius S. Conkling.	*Elias L'Hommedieu.
	Daniel E. Megie.	*John Titsworth, M. D.
	Bethuel Farrand.	*Samuel B. Halsey.
	John Ward.	
	Thomas S. Ward.	
	*Sylvester Cooke.	
	*Noah Crane.	
	*Peter Kanouse.	
Montrose.	Henry A. Rowland.	Charles T. Pierson.
	John J. Slocum.	William Jessup.
	*Albert R. Raymond.	Richard L. Seely.
	*Edward Allen.	

The Rev. Henry G. Ludlow was elected Moderator, and the Rev. Messrs. Ebenezer Seymour and William B. Lewis were appointed Clerks.

The Rev. Dr. Mason was added to the committee of arrangements.

The Synod then adjourned, to meet to-morrow morning at nine o'clock, in the lecture room of the Mercer-street church. Closed with prayer by the Moderator.

Wednesday, October 22, 9 o'clock, A. M.

The Synod met, according to adjournment, and was opened with prayer by the Moderator. The roll was called, and the following additional members were present, viz.—From the Presbytery of North River, Rev. A. Coggswell Frissell, and Truman Coles and Andrew Lawson, elders; from the Second Presbytery of New-York, Rev. John Spaulding; from the Presbytery of Brooklyn, Rev. Messrs. James W. McLane, James M. Sherwood, and James H. Thomas; from the Presbytery of Newark, Rev. Burr Baldwin, and Messrs. Peter Campbell and Aaron King, elders. The reasons of these members for previous absence were sustained.

The minutes of the opening session were read and approved.

Printed copies of the minutes of the last annual meeting were distributed.

The Rev. Messrs. Noah Coe, of the Fairfield West Association, Conn., Milton Badger, D. D., of the Andover Association, Mass., Washington Rosevelt, of the Synod of Genessee, R. S. Cooke, of the Berkshire Association, Mass., and Ornan Eastman, of the Suffolk Association, Mass., being present, were invited to sit as corresponding members.

It was resolved, That the Rev. Dr. Cox be requested to furnish for publication the sermon delivered by him last evening.

An invitation was received from the managers of the Annual Fair of the American Institute, to visit the exhibition at such time as may be convenient. Whereupon it was

Resolved, That the Synod tender their thanks to the managers, and will attend the Fair, to-day, at half past twelve o'clock.

An invitation was also received, to attend the exhibition of the American Mastodon, at No. 406 Broadway. Whereupon it was

Resolved, That the Synod tender their thanks to Dr. Prime, the proprietor, and will comply with his invitation, at half past eleven o'clock, this day.

The Moderator announced the standing committees as follows:—

1. *On bills and overtures.*—Rev. Messrs. Ostrom, Mandeville, Timlow and Brinsmade, and Messrs. Seely, Pinneo and Holbrook, elders.

2. *Judicial committee.*—Rev. Messrs. Mason, I. Lewis, Patton and Newell, and Messrs. Jessup and L'Hommedieu, elders.

3. *On leave of absence.*—Rev. Messrs. Burchard and Eddy, and Mr. Charles Starr, elder.

4. *On the narrative of the state of religion.*—Rev. Messrs. No-
Sayer and King.

On the Records of Presbyteries.

Hudson, Rev. Messrs. Silliman and Hatfield, and Mr. Tuttle.

North River, Rev. Messrs. O. M. Johnson and Campbell, and Mr. Bull.

Long Island, Rev. Messrs. Mandeville and Bradley, and Mr. Seward.

New-York, 2d., Rev. Messrs. Cox and Adams, and Mr. J. Pierson.

New-York, 3d., Rev. Messrs. Eddy and Read, and Mr. Wessels.

Brooklyn, Rev. Messrs. Gallagher and Burchard, and Mr. Cowles.

Newark, Rev. Messrs. R. G. Armstrong and Ostrom, and Mr. Lockwood.

Rockaway, Rev. Messrs. Sayre and Miller, and Mr. Webb.

Montrose, Rev. Messrs. D. T. Wood and Duffield, and Mr. Crane.

The committee of arrangements reported, and their report was amended, and adopted, and is as follows:

For the administration of the Lord's supper, this evening, at half past seven o'clock;

1. Invocation and reading a hymn, by the Moderator.
2. Address, explanatory of the ordinance, Rev. Mr. Kanouse.
3. Prayer, Rev. Mr. Arms.
4. Distribution of the elements, Rev. Mr. Beers.
5. Prayer, Rev Mr. Miller.
6. Address, Rev. Dr. Adams.
7. Reading a hymn, and benediction, by the Moderator.

For the Synodical prayer-meeting, to-morrow evening at the same hour:

1. Invocation, and reading a hymn, by the Moderator.
2. Prayer, Rev. W. C. White.
3. Address, Rev. Thomas H. Skinner, Jr.
4. Reading a hymn, by the Moderator.
5. Reading the narrative, by he writer.
6. Prayer, Rev. Mr. Timlow.
7. Address, Rev. Dr. Eddy.
8. Prayer, Rev. D. T. Wood.
9. Doxology and benediction by the Moderator.

The late Moderator, Dr. Cox, stated to the Synod his reasons for changing the place of the opening session, from the Eighth-street church as appointed, to the Bleecker-street church: which reasons were deemed satisfactory by the Synod.

The Treasurer read his report, which was referred to Messrs. Lockwood and Corwin, as an auditing committee.

The Stated clerk and Treasurer were appointed to collect the sum of twenty-five cents from each member present.

It was resolved, That the next annual meeting be held in the Spring-street church, New-York, (Rev. Dr. Patton's,) on the third Tuesday of October, 1846, at half past seven o'clock, and that the meetings for business be in the lecture room of the Mercer-street church.

Rev. Messrs. Patton, Adams and Holt, and Messrs. Ketchum, Bull and Charles Starr, were appointed the committee of arrangements.

The committee of bills and overtures reported Overture I., with the recommendation that the request which it contains be granted. The overture was put on the docket.

The vote appointing an hour to visit the exhibition of the Mastodon, was re-considered, and it was resolved, that on account of the press of business, the Synod find themselves unable to comply with the polite invitation of Dr. Prime.

The statistical reports of the Presbyteries were read, and committed to Rev. Mr. Hatfield and the Stated clerk, for examination.

The committee on the records of the Presbytery of Montrose reported, recommending that they be approved as far as written, with the exception of the act of Presbytery in respect to the Session of the church in Honesdale, on page 240, and the protest of the Rev Mr. Rowland against such action, on page 243; on which the Synod express now no opinion. The report was adopted.

The committee on the records of the second Presbytery of New-York reported, recommending that the book be approved, as far as written: and that the proceedings of the Presbytery in reference to the Eighth-street church be read to the Synod. The report was adopted; and the proceedings having been read, the subject was referred to Rev. Messrs. Eddy, Skinner and McLane, and Messrs. Jessup, Lockwood and Holbrook.

A reference from the second Presbytery of New-York was read, and referred to the same committee.

A report from the Judicial committee, in reference to a complaint of the Rev. Wm. Torrey against proceedings of the Presbytery of Rockaway, and an appeal from their decision, was made the order of the day for this afternoon, at 4 o'clock.

The auditing committee reported that they had found the Treasurer's report correct, and that there is in the treasury a balance of twenty-nine dollars and ninety-two cents.

A recess was then taken, until half past three o'clock.

After the recess, the Rev. Messrs. Edward Allen and Albert R. Raymond, of the Presbytery of Montrose, appeared in the Synod; and their reasons for previous absence were sustained.

Mr. Frederic Bull was re-elected Treasurer: and the Rev. Henry

A. Rowland declining re-election, the Rev. William B. Lewis was appointed Stated clerk.

The salary of the late Stated clerk was ordered to be paid.

The Rev. Eliakim Phelps, D. D., of the Synod of Pennsylvania, being present, was invited to sit as corresponding member.

The committee, to whom was referred the reference from the Second Presbytery of New-York, reported, and their report having been discussed at length,

A recess was taken, until half past seven o'clock, in the Bleecker-street church.

At half past seven, the Synod met and celebrated the Lord's supper, with the members of the churches who had assembled.

After the service, the Rev. Eliphalet Weeks, D. D., and Mr. Ira Taylor, elder, of the Presbytery of Newark, appeared in the Synod, and gave their reasons for previous absence, which were sustained.

The Synod then adjourned, to meet in the lecture room of the Mercer-street church, to-morrow morning, at nine o'clock.

Thursday, October 23, 9 *o'clock, A. M.*

The Synod met, according to adjournment, and was opened with prayer by the Moderator.

The Rev. Nathanael Elmer, of the Presbytery of Hudson, and Mr. Samuel B. Halsey, elder, of the Presbytery of Rockaway, appeared in the Synod, and gave their reasons for previous absence, which were sustained.

The minutes of the proceedings of yesterday were read and approved..

The following report was received from the committee of bills and overtures, and the matters overtured were put on the docket, viz.

Overture II. On the subject of restoring to the General Assembly its former mode of meeting annually instead of triennially; on which the committee do not recommend any particular action.

Overture III. On the appointment of a permanent committee on the polity of the church; on which the committee are not prepared, with the light they have, to recommend that the Synod take any action whatever.

Overture IV. On the mode of electing elders and deacons; which the committee recommend that the Synod take up as a subject deserving their serious consideration.

The committees on the records of the Presbyteries of Hudson, North River, Long Island, New-York 3d, and Brooklyn, reported, recommending that they be approved as far as written. The reports were adopted.

The committee to whom was referred, last year, an overture on the subject of marriage and divorce, reported, and their report was put on the docket.

The report of the same committee on the overture referred to them last year, on marrying a man to his brother's widow, was read, and put on the docket.

The report of the committee appointed last year in reference to the publications of the American Tract Society, was read, and made the order of the day for to-morrow morning at ten o'clock.

The Synod then took up the report of the Judicial committee in reference to the appeal and complaint of Mr. Torrey, which is as follows:

The Judicial committee report that papers have been put into their hands, purporting to be a complaint of Rev. William Torrey of the proceedings of the Presbytery of Rockaway in his case, and an appeal from their decision.

The committee report

That the appeal and complaint are in order, and recommend the adoption of the following resolutions:

1. That the adjudication of the Presbytery in his case is wholly irregular, inasmuch as without any judgment of guilty upon the charges preferred against him, they proceeded to a virtual suspension, as will appear from a comparison of their proceedings, on pp. 325 and 299.
2. That the action of the Presbytery, as set forth on page 325, be reversed, as wholly inconsistent with the principles of our Form of government.

They further report,

That inasmuch as Mr. Torrey and the Presbytery unite in referring the case for final adjudication to the Synod, the committee state the fact for such action as the Synod deem proper.

The Moderator announced that the judicatory was about to sit in a judicial capacity, and enjoined on the members to recollect and regard their high character as judges of a court of Jesus Christ. The sentence appealed from was read; and also the reasons of the appellant for his appeal, and which were on record: and after a discussion of the subject at length, the resolutions proposed by the Judicial committee were adopted.

The following resolution was then offered:

Resolved, That the Synod proceed to the adjudication of the case upon the merits under the appeal and complaint, as the same are referred to the Synod by the parties, and that it be issued according to the provisions of the Book of Discipline in such case.

This resolution was under discussion, when a recess was taken, until half past three o'clock.

After the recess, the Rev. Messrs. William Blain, S. I. Prime and Edward Prime, of the Synod of New-York, John Forsyth, D. D., of the Associate Reformed Synod of New-York, George Hall, of the Fairfield West Association, Conn., Joseph P. Thompson, of the New-

Haven West Association, Conn., Samuel Backus, of the Hampden Association, Mass., and Samuel Hutchings, of the Presbytery of American Mission, Madras, being present, were invited to sit as corresponding members.

The resolution which was under consideration before the recess, was further discussed, and adopted.

Dr. Skinner and others gave notice of entering their protest against this decision.

The Synod then with closed doors proceeded in accordance with the resolution, the Moderator giving the usual charge to the members. The sentence appealed from was read; next, the reasons which were assigned by the appellant for his appeal, and which were on record; then, the record of the proceedings of the inferior judicatory in the case, including the testimony and the reasons of their decision: in the progress of which,

A recess was had, until half past seven o'clock, in the Bleecker-street church.

After the recess, the Synodical prayer-meeting was held, and the services conducted as prescribed.

After the religious services, the narrative of the state of religion, as prepared by the committee and read at the prayer-meeting, was adopted, and ordered to be published.

It was resolved, That the Synod will recommend to the churches a day of fasting and prayer, in reference to the declined state of piety within our bounds: and the committee on the narrative were appointed to report a day to be thus observed, and a suitable minute in reference to it.

It was further resolved, That the Synod recommend to the churches, to observe the first Monday in January, 1846, as a day of concert in prayer for the conversion of the world.

Adjourned, to meet in the usual place of business, to-morrow morning, at nine o'clock. Closed with prayer by Dr. Patton.

Friday, October 24, 9 o'clock, A. M.

The Synod met according to adjournment, and was opened with prayer by the Moderator.

The minutes of the proceedings of yesterday were read and approved.

The Rev. Messrs. William A. Hallock, of the Hampshire Association, Mass., John Knox, D. D., of the New-York Synod of the Reformed Dutch Church, James Knox, of the Synod of Virginia, and Harmon Loomis, of the Synod of Pennsylvania, being present, were invited to sit as corresponding members.

The Rev. Messrs. Charles Hall, Asa D. Smith and Theodore S. Wright, of the Third Presbytery of New-York, appeared in the

Synod, and gave their reasons for previous absence, which were sustained.

The unfinished business, the case of Mr. Torrey, was resumed, and the reading of testimony concluded. The appellant then declared his willingness to submit the case without argument, should the Presbytery concur: whereupon, the Presbytery had leave to withdraw for consultation.

The following protest was presented, in accordance with notice given yesterday, and ordered to be entered in the minutes; and Messrs. Jessup, Eddy and R. S. Armstrong were appointed to prepare an answer to the same.

The undersigned protest against the foregoing resolution; because, by a previous resolution, the Synod reversed the decision of the Presbytery appealed from.

New-York, Oct. 23d, 1845.

Signed,
THOMAS H. SKINNER,
ERSKINE MASON,
WM. PATTON,
CHAS. GOULD,
W. ADAMS,
EDWIN HOLT,
J. H. AGNEW,
J. W. McLANE,
HENRY WHITE,
GORHAM D. ABBOTT,
CHAS. HAWLEY,
EDWIN F. HATFIELD,
GEO. DUFFIELD, Jr.,
CHAS. H. READ,
PHINEHAS ROBINSON,
ROE LOCKWOOD,
HUGH AIKMAN,
CHARLES STARR,
EDWARD ROBINSON,
H. N. BRINSMADE,
JOHN J. OWEN,
ALFRED KETCHAM,
D. B. COE,
FREDERIC BULL.

It was resolved, That the standing rules for religious services be so altered, as that, on Wednesday evening in each annual meeting, a sermon shall be preached, on some subject previously assigned.

The subject of "The Abrahamic covenant" was assigned for the next year, and the Rev. Henry White, D. D., was appointed the preacher.

The committee on the records of the Presbytery of Newark reported, recommending that they be approved as far as written, except the action of the Presbytery recorded on page 74, in relation to the office of ruling elder, on which the Synod express no opinion.

A recess was then had, until half past three o'clock.

After the recess, the committee appointed last year to attend the annual examination of the New-York Union Theological Seminary, reported, and their report, with some amendment, was adopted and ordered to be printed. See appendix.

The Presbytery of Rockaway returned into the house, and stated that they had decided to submit the case without argument. Whereupon, the motion being made and seconded, that any member of the Presbytery has still a constitutional right to be heard in the case, the Moderator decided the question in the negative.

An appeal was taken from this decision, but not sustained.

Notice was here given by several members, of an intention to protest against this proceeding.

The Presbytery and the appellant then withdrew,—the Moderator deciding the requisition of the Book of Discipline to intend personal absence from the room; and on an appeal taken, the Synod sustaining his decision.

The roll was called, for the members to express their opinions; after which, the final vote was taken, on the question of *guilty* or *not guilty*, and decided in the negative, and the following minute was adopted:

Resolved, That the appeal and complaint of the Rev. William Torrey is sustained, and that in the judgment of the Synod the charges preferred against him are not supported by the evidence, and that he is not guilty.

The protest, of which notice had been given on the decision that the minority of the Presbytery of Rockaway should not be heard in the case of appeal, was read, and ordered to be entered on the minutes, and is as follows: viz.

The undersigned protest against the decision, on the following grounds:

1. Because it deprives *the members of the court below* of a right secured to them by the constitution of the church, Book of Discipline, chapter vii., section iii., sub-section 8;—a right which no act of a Presbytery can take from its individual members, and one, of which a portion of the members of the Presbytery in question wished to avail themselves, and in being deprived of which, they expressed themselves before the Synod as *aggrieved*.

2. Because injustice is done to *the accused*, that six members of the Presbytery, the reputed minority, should be able to say that the case was forced to a decision, and *they could not be heard* in the Synod.

3. Because *the minority of the Synod* are by the decision denied the right guarantied to them by the Constitution, chap. vii., section iii., sub-section 9, in these words, "After all the information shall have been gained by the members of the superior judicatory, from those of the inferior, which shall be deemed requisite:"—a right, of which no decision of the court below, no agreement of the Presbytery and the appellant, *no act of the Synod*, can righteously deprive us.

Signed, W. B. LEWIS,
WM. R. WEEKS,
NATHANIEL ELMER,
WILLIAM TIMLOW,
ALEX. O. PELOUBET,
D. G. SPRAGUE,
GEO. DUFFIELD, Jr.,
JOSEPH R. JOHNSON,
A. D. EDDY,
EDWARD ROBINSON,
THO'S H. SKINNER, Jr.,
J. S. GALLAGHER,
E. SEYMOUR,
JOHN H. AGNEW,
WILLIAM BRADLEY,
GEORGE PIERSON,
PHINEHAS ROBINSON,
ALFRED KETCHAM.

The committee, appointed to prepare a reply to the protest of Dr. Skinner and others, reported the following, which was adopted.

The committee appointed to answer the protest of the Rev. Dr. Skinner and others,

Respectfully report.

That the Appeal and Complaint of the Rev. Wm. Torrey from the proceedings and sentence of the Rockaway Presbytery, was taken upon two distinctly specified grounds.

1st. That the Presbytery erred in their *virtual* suspension, without judgment that any of the charges had been sustained by the evidence; and

2d. That the evidence in the case did not warrant *any censure* upon him.

The action of the Synod had only reached the first ground, and did not touch the merits of the case; and although, in form, the action of the Presbytery was reversed and their sentence annulled by the Synod on that ground, yet it neither convicted nor acquitted the accused.

The decision of Synod was only made in view of the irregularity of the proceedings of the Presbytery. It is manifest that a consideration of the whole case would have been attended with great difficulty while involved in the informality which thus surrounded it, and the only legitimate effect of the resolutions passed by the Synod was to remove from the case that embarrassment, so that it could be fully and fairly tried upon the evidence.

The appellant and the Presbytery united in the request that the appeal and complaint should be finally adjudged by the Synod upon the merits, and the Synod would have presented the appearance of shrinking from unpleasant duty if they had permitted the case to pass off upon an informality without investigating it fully, and deciding upon the guilt or innocence of the accused.

The appellant had a constitutional right to be heard upon the merits before the Synod, and it would be a sad answer to his righteous claim, that mere objection to form had deprived him of such an invaluable right.

The reversal for informality did not send the case back to the Presbytery for a new trial, nor was any proposition to that effect submitted to the Synod by the members who protest, or others. The case was still before the Synod for hearing and decision, and therefore the resolution protested against was proper and necessary in order to finish a case, a part of which only had been previously settled.

On request of the members to whose protest the foregoing was a reply, their protest was returned, that they might modify it.

The Rev. Robert Baird, D. D., of the Synod of New-Jersey, being present, was invited to sit as a corresponding member.

The Synod took up the report of the committee to whom the reference from the Second Presbytery of New-York was referred, and after discussion, the following minute was proposed as a substitute, and adopted.

Resolved, That the Synod approve of the action of the Second Presbytery of New-York in the case of Doct. Mc Auley, so far as appears from the minutes of said Presbytery:—

That it is not competent for any person who has been found guilty of al delinquency; or who has been regularly charged with moral delinquency; or in regard to whom preliminary steps of inquiry and fraternal admonition have been taken in advance of regular process in a case of supposed moral delinquency,—to renounce the ecclesiastical jurisdiction to which he may have made himself responsible by his own act:—

That it is competent for the said Presbytery to prosecute the case of Doct. Mc Auley, as if he had obeyed their citations, in accordance with the Book of Discipline;—but in view of all the peculiar circumstances of the case, and especially since Doct. Mc Auley has been received by another ecclesiastical body, the Synod advise the Second Presbytery to proceed so far to take the testimony in the case of Doct. Mc Auley, and spread it on their book of records, as they may deem necessary for their own vindication and future possible use, and that upon the close of such testimony, the name of Doct. Mc Auley be erased from the roll of the Second Presbytery.

From the report of the committee to examine the statistical reports, it appeared that the returns in several instances were seriously defective; and the Presbyteries were enjoined to exercise particular care that their annual reports shall be complete in the several items required.

The Synod then adjourned, till to-morrow morning, at nine o'clock. Closed with prayer by the Moderator.

Saturday, October 25, 9 o'clock, A. M.

The Synod met, according to adjournment, and was opened with prayer by the Moderator. The minutes of the proceedings of yesterday were read, and approved.

It was resolved, That in view of the report of the committee appointed to attend the last public examination in the Union Theological Seminary, it be recommended to all the churches in connection with this Synod, to take up collections in behalf of said Seminary.

Rev. Messrs. Noble, Ostrom, Coe, Read, Holt, Hatfield, D. T. Wood, Ludlow, Wiswell, Duffield, Seymour, King, and H. A. Rowland, were appointed to attend the next annual examination of the Seminary.

Dr. Cox and Mr. Hatfield were appointed to prepare a reply to the protest of Mr. Lewis and others.

The order of the day, the report of the committee on the publications of the American Tract Society, was taken up, and after a protracted discussion of the whole subject, the following minute was adopted.

In consequence of the pledges given to the christian public in the last annual report of the American Tract Society, and the action of the Board of Directors held immediately after the last annual meeting of the Society,—

Resolved, That the report of the committee be placed upon the docket, for consideration at the next annual meeting of the Synod, if in their view, at that time, any further action shall be required in the case.

Overture I. was taken up, being the request of the Second Presbytery of New-York, that the name and title of that body be changed to that of "The Fourth Presbytery of New-York;" and the united request of the Second and Third Presbyteries of New-York, for a specified arrangement of the two bodies, as to the ministers and churches composing them. The requests were granted, and the following arrangement was ordered,—to take effect on the first day of January, 1846.

Third Presbytery of New-York.—Rev. Messrs. Thomas H. Skinner, D. D., William Patton, D. D., Herman Norton, Ebenezer Mason, J. Holmes Agnew, Theodore S. Wright, Charles Hall, Edwin F. Hatfield, Edward A. Fraser, George B. Cheever, D. D., Asa D. Smith, Samuel R. Brown, Caleb Strong, William Bradford, Samuel D. Burchard, David B. Coe, Edward Robinson, D. D., Charles P. Bush, George Monilaus and J. Addison Cary; with the churches, Mercer-street, Spring-street, First Colored, Seventh, Brainerd, Montreal, Houston-street, Allen-street, Tenth, First Somers, and Bloomingdale.

Fourth Presbytery of New-York.—Rev. Messrs. James I. Ostrom, William J. Armstrong, D. D., John Spaulding, Nehemiah Brown, Gorham D. Abbott, Charles H. Read, Charles Hawley, Erskine Mason, D. D., Daniel L. Carroll, D. D., Edwin Holt, Henry White, D. D., Jonathan I. Jones, E. Goodrich Smith, William Adams, D. D., Josephus B. Loring, Mason Noble, Horace Eâton, Ezra H. Gillett, D. Taylor Bagg and L. Burton Rockwood; with the churches—Eighth Avenue, Pearl-street, New-Rochelle, Bleecker-street, Carmine-street, Welsh, Central, Eleventh, Sixth-street, Harlem, and Madison-street.

Overture II., from the Presbytery of Hudson, was referred to the Presbyteries for such action as they deem proper. (See page 9.)

Overtures III. and IV., together with the reports on marriage and divorce, and on marrying a man to his brother's widow, were deferred to the next meeting.

The committee on a religious newspaper, and a board of publication, was continued; to report next year.

The following was presented as the modification of the protest of Dr. Skinner and others, and ordered to be entered in the minutes.

The undersigned protest against the resolution of the Synod to take up and issue the appeal and complaint of the Rev. Wm. Torrey,

1. Because the Synod have by a previous vote reversed the sentence appealed from, on the ground that said sentence was passed without any judgment as to the guilt of the appellant; and

2. Because they consider that in these circumstances, the case cannot be regularly and constitutionally settled, except by remanding it to the Presbytery for their adjudication, or by transferring it to another Presbytery, or taking it up as a simple reference according to the provisions of the Book of Discipline.

Signed, THOMAS H. SKINNER,
HENRY WHITE,
WM. PATTON,
ALFRED KETCHAM,
PHINEHAS ROBINSON,
GEO. DUFFIELD, Jr.,
E. HOLT,
J. W. McLANE,
EDWARD ROBINSON,
WM. BELDEN, Jr.

The following was reported and adopted as a reply to the protest of Mr. Lewis and others.

In reply to the foregoing protest, the Synod simply state their position in the case;

1. The parties before the Synod were two, namely,
   1) The Appellant; and
   2) The Presbytery:

and these, agreeably to a proposition made to them mutually to wave their recognized constitutional right of speaking in the case, after considering the matter, the Presbytery having withdrawn in a body from the Synod by consent for that purpose, and having on their return declared by their moderator their solemn waver of their right, the process in the case was accordingly approved and ordered by the Synod; because,

2. The party of the second part was duly recognized in the only constitutional way, through their head, their moderator, announcing to the Synod the decision of the Presbytery of Rockaway; and because,
3. The members of that Presbytery, constituting the minority in the vote, are bound to submit to the vote of the majority; or,
4. If the vote of their Presbytery injured them, they have their constitutional redress in a way which they did not use, and in reference to which, as a matter not then in any respect before them, the Synod at the time had no jurisdiction; since the two parties, being duly interrogated, did in solemn form together wave their right, and coalesce voluntarily in adopting the proposition to consign the case without remark to the adjudication of the Synod—in consequence of which alone, the Synod proceeded and issued the case, according to their clear conviction of propriety and duty, in a matter of unusual difficulty, complexity, and painfulness.

The committee to collect the tax of twenty-five cents, reported that they had collected the sum of thirty-three dollars, from one hundred and thirty-two members.

The janitor's bill, of $5 37, was ordered to be paid.

The committee on leave of absence, reported that they had granted leave only to a very few members, and for reasons of an urgent character. The report was accepted, and the committee discharged; and it was resolved, That the Synod, having ascertained that members have gone without leave, express their solemn censure of the same.

The following minute was reported and adopted:

The Synod of New York and New Jersey, in view of the protracted and almost universal suspension of the special converting influences of the Holy Spirit in our churches, and believing that our sins have separated between us and God, and that if we return unto the Lord, the Lord will return unto us and make bare His arm for the salvation of sinners, do hereby appoint Thursday, the twentieth day of November next, as a day of humiliation, fasting and prayer, by the churches in our bounds.

The Synod also do most solemnly and earnestly recommend to all in their churches, to abstain on that day from their ordinary avocations, and devote it exclusively to the duties appropriate to so important and interesting an occasion.

Thanks were tendered to the trustees of the Bleecker-street and Mercer-street churches, for the accommodations afforded the Synod, during these sessions; and to the families whose hospitality the members have enjoyed.

A motion was made by Rev. Dr. Cox, in reference to the proposed convention of Protestant churches throughout the world, to be held in London in May, 1846; which was unanimously adopted; and the whole subject of appointing a delegation and their instructions, was referred, with powers, to the Rev. Drs. Cox, Adams, Patton, Skinner, Mason, Robinson, and White.

It was referred to the Stated clerk to prepare an abstract of the minutes, for publication in the religious papers.

The minutes of to-day were read and approved, and

The Synod adjourned, to meet in the Spring-street church, New-York, on the third Tuesday of October, 1846, at half past seven o'clock, P. M.

Closed with prayer and the benediction by the Moderator.

W. B. LEWIS, Stated Clerk.

APPENDIX.

Narrative of the state of religion.

The Synod of New-York and New-Jersey, in presenting to their churches a narrative of the state of religion within their bounds, feel that their position is one of peculiar and solemn responsibility.

From the reports which have come up to them from the several Presbyteries, they are convinced that the condition of the churches, at the present time, differs in some respects from that of any period for many years past. The sound doctrine preached and loved—the churches filled with so many attentive hearers of the gospel—the increasing regard for the Sabbath—the progress of the temperance reformation—the flourishing condition of Sunday schools and Bible classes—the contributions of the church regularly on the increase—her strong desires for the conversion of the world, and her grief that no more is accomplished,—are all proofs that the Holy Spirit has not forsaken Zion.

At the same time, the Presbyteries report the melancholy fact, that there has been a suspension of the special influences of the Holy Spirit in the conversion of sinners. Very few of the churches in our bounds have enjoyed a revival of religion—the additions to the churches have in some cases barely equaled in number the deaths and the dismissions, and in other cases have been less.

It is this fact which renders our condition peculiar; and it is in accounting for this fact in a manner which will be pleasing to God and beneficial to Zion, that the Synod feel their position to be one of solemn responsibility.

The condition of the church of Christ has always been one of great imperfection. There has never been a period in her history, when there was not occasion to mourn over her state, if that state was compared with the holy standard of duty, the privileges conferred upon her, the attainment of which she was capable, and the blessings which she might have communicated to the world. While, therefore, we have great reason to mourn over our deficiencies, and to humble ourselves before God in view of the small number of accessions from the world, there is no reason for despondency. Our duty is to search for the causes of this melancholy fact, and remove them immediately out of the way.

And while the Synod feel that the work of regenerating sinful men is in the most emphatic sense the work of the Holy Spirit,—that it is not by human might or power that the heart is renewed, and that "God worketh all things after the counsel of His own will," yet they are aware that there are sufficient reasons in the condition of the churches, why the work of conversion proceeds so slowly among us—and they would turn the attention of the churches to some of these reasons.

1. In the first place, they would notice the fact that distracting subjects of controversy have been unusually prevalent.

Controversy, or discussion of doctrines and the means of doing good, must be expected as long as good men are imperfect, and have minds of different structure and capacity, and tastes and prejudices of so opposite a character. Neither is controversy to be always deprecated. It brings truth into the light; clothes familiar truths with new interest and power, and not unfrequently, by the very briskness and severity of its conflicts, settles important principles for many generations. The controversies of the last few years have been of the most valuable character in this respect. And yet important and necessary as they were, they have so absorbed the attention and consumed the zeal of some of the best men, they have come up before the church in such forms, and have been so incessantly ringing in her ears and pressing upon her attention, that scarcely any one has escaped their influence. In connection with this we may remark that—

2. The enterprise and strength of the church have been less than usually employed in the work of applying the gospel directly to the souls of men.

The history of large accessions to the church from the world, has always been a history of zeal and prayer and self-sacrificing toil for this specific object. "When Zion travailed she brought forth children." No one can look back to a series of years commencing in 1831—years that will be remembered with joy in the church to the end of time, when converts were multiplied by tens of thousands, and the large majority of those who are now active and efficient members of the church were brought into her fold—without being deeply impressed with the truth of this remark. She was not then clinging to the "first principles of Christian doctrine, and laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptism, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." While there was intense excitement in politics, in the cause of temperance, in anti-slavery, and in relation to other matters of importance; yet these were *secondary*. They did not absorb the attention, or exhaust the strength of Zion. But what are now the objects which occupy the highest place in the affections of the church, and tax her energies, and employ her enterprise and some of her best talent? Whatever that object may be, it is certainly *not* the immediate conversion of large numbers of the impenitent. And as long as this remains true, we cannot expect to see such scenes of wonder and of love as have been formerly witnessed. The Synod cannot forbear stating also the belief that—

3. There may have prevailed erroneous views of the dependence of the church on the power of the Holy Spirit.

There are two views of this subject which this Synod agree in considering false and injurious. The one is, the idea of dependence which amounts to fatalism, leaving the sinner to be acted on as a passive being merely, without any proper sense of his accountability as a free agent. The other view is that which exalts free agency to such a point, that God has no certain knowledge of the future, and no fixed plan, and is to be swayed in his purposes by the contingent acts of his creatures—a doctrine which plucks up all the stakes of Zion and severs all her cords. And there are principles in our depraved nature, which lead to the adoption of the one or the other of these false views. Indolence, and a desire to throw off responsibility, will render welcome the idea of passive dependence; while pride and independence will be pleased with uncontrolled freedom. And the mind of the church has been too often swinging from one of these extremes to the other, according as the one or the other of these different principles has prevailed.

The Synod believe that there is a view of Divine sovereignty and human dependence, which exalts God upon the throne, and rolls on man the most solemn responsibility;—a view, which leads ministers to preach, and the people to pray and labor with all their powers, and at the same time to say in the profoundest depth of their hearts, "My soul, wait thou only upon God, for my expectation is from Him;"—a view, which, when they look upon the church in captivity to the world, and upon the ungodly crowding their way to death and a dreadful hell, does not suffer them to be contented and willing to have it so, and wait calmly for the Divine decrees to be accomplished; but which forces them into the presence of the Head of the church, to plead in agony for His gracious interposition, and at the same time to stand before men and beseech them with tears to be reconciled to God;—a view which is not learned from books, or from the technicalities of the various schools, but which is incorporated into the very being of that man who holds frequent and close communion with the Father and His Son Jesus Christ, and becomes so identified with His glorious and blessed will, that it may be said of him as of Enoch, "He walks with God." It was such a dependence which President Edwards felt, and which characterized those holy men who were so successful in applying the gospel to our fathers of the last century. It was this which gave such holy fervor and untiring zeal in prayer to Brainerd in his lonely hut among the Indians; and which has led thousands, in past years of Zion's triumph, to weep between the porch and the altar, till the Lord made bare His holy arm, and the waste places of Jerusalem broke forth into joy, and sang together. If such views as these do not prevail, then has been wrested from its true bearing that glorious doctrine which gives beauty and stability to Zion, as well as honor and glory to her King.

Our limits forbid the Synod to notice at length other causes which have contributed to produce the present suspension of the work of conversion in the churches. They cannot forbear, however, to endorse the sentiment, so clearly proved in Edwards's history of redemption, that the church of Christ is to be advanced in our world to her ultimate and universal triumph by large outpourings of the Spirit of God. They believe that what are commonly called revivals of religion, are the glory of the church, and the hope of the world—their presence being God's richest blessing, and their absence a most distressing calamity. And they cannot divest themselves of the impression, that the responsibility which rests on this Synod and the churches under their care, is of the most fearful and solemn character. As ministers of Christ and elders of the churches, in the very centre and heart of the American Zion, we feel that our responsibility is too great for words to express;—while the results of fidelity to the trust committed to us, are too important to be contemplated without trembling, and too glorious not to be sought with eagerness and anticipated with the highest joy!

REPORT ON THE THEOLOGICAL SEMINARY.

The committee appointed at the last meeting of the Synod to attend the examination of the students of the New-York Union Theological Seminary, report as follows:—

The number of students connected with the Seminary was found to be 100, of whom 96 were in regular attendance. Of these all but *one* were present and took part in the public examination, which commenced on Thursday, June 19th, and was continued during five days. The examination, except in a single branch of study, was wholly conducted by the instructors. So far as could be judged it was fair and impartial, bringing out the attainments of the students, and exhibiting their proficiency.

The examination in Church History was conducted by one of your committee, who was unexpectedly called upon to perform this service, in the absence of the Professor Extraordinary, who has at no small sacrifice and with much credit to himself for years past delivered a weekly lecture to the students, on matters pertaining to the history of the church. While your committee would take no exception to the examination in this department, they are constrained to express their deep conviction that the necessities of the church, at the present period, call for a more frequent and thorough instruction in this department than can possibly be given, according to the present arrangement.

Your committee were highly gratified with the examination of the classes in the original languages of Scripture, and in Theology. The instruction in both these departments appears to have been ample and thorough, as well as worthy of the high reputation of the learned and laborious professors. It is believed that no Seminary in the land affords more advantages to candidates for the ministry in either of these departments, and also in that of Sacred Rhetoric, than the Seminary in New-York. And certainly in no other are the students more thoroughly trained to think and speak for themselves.

In conclusion, your committee would congratulate the Synod on the flourishing state of the institution, as respects the number of those who yearly avail themselves of the advantages there afforded them, of preparing for the work of the ministry. They cannot but regard it as destined to occupy a large space in the hearts of God's people, as it sends forth, year by year, its bands of gospel-heralds, "approved of God, workmen that need not to be ashamed, rightly dividing the word of truth." They cannot but hope, that it is yet to accomplish a great work in furnishing the churches and a perishing world with a pure, spiritual, self-denying, learned and useful ministry. As such they would commend it anew, in all its pecuniary embarrassments, and many trials, to the warmest sympathies and largest charities of the churches of our Lord Jesus Christ.

All which is respectfully submitted.

In behalf of the committee,
EDWIN F. HATFIELD,
Chairman.

STATISTICAL TABLE.

Note.—P., denotes *Pastor*; S. S., *Stated Supply*; W. C., *Without Charge*; Agt., *Agent*; Inst *Instructor*, or *Institute*; Ed., *Editor*; Pres., *President of a College*; Miss., *Missionary*; V., *Vacant*.

MINISTERS, LICENTIATES, AND CANDIDATES.	CHURCHES.	*Communicants added on examination.*	*Communicants added on certificate.*	*Total number of Communicants.*	*Adults baptized.*	*Infants baptized.*	POST-OFFICE
Presbytery of Hudson.							
Artemas Dean, W. C.	. . . .						Salisb'y Mills, [N. Y.
– Daniel Crane, W. C.	. . .						Canterbury, "
✓ Wiliam Timlow, P.	Amity, P.			143			Amity, "
✓ Robert G Armstrong, Agt.							Newburgh, "
✓ Phinehas Robinson, S. S.	Washingtonville, S. S.		2	124			Blooming Grove
✓ Daniel T. Wood, P.	Middletown, P.	1	6	329		3	S. Middletown "
✓ George Pierson, P.	Florida, P.	17	1	137	8	3	Florida, "
✓ Isaac C. Beach, P.	Chester, P.		2	200		4	Chester, "
✓ William W. Newell, P.	Montgomery, P.	1	7	238		10	Montgomery, "
✓ O. M. Johnson, P.	Denton, P.	2	5	114	1	6	New Hampton "
✓ Wm. Y. Miller, P.	Ridgebury, P.		3	189		6	Ridgebury, "
P. J. Burnham, Agt.	Unionville, V.			105			Bloomingburg, "
✓ Alex. O. Peloubet, W. C.	West Town, V.	2		64	1	2	Bloomfield, N. J.
✓ Jonathan B. Hubbard, P.	Bethlehem, P.	5	3	168		8	Salisbury Mills.
Nath'l Elmer, S. S.—15.	Circleville, S. S.—12.	6	6	69	2	5	S. Middletown.
		34	33	1880	12	47	
Candidates.							
Augustus Seward.							
William Kerr.							
Presbytery of North River.							
✓ Jonathan Silliman, P.	Canterbury, P.	2	1	104		16	Cant'bury, N. Y.
✓ Henry G. Ludlow, P.	Poughkeepsie, P.	11	27	297	2	12	Poughkeepsie, "
✓ Sumner Mandeville, P.	Freedom Plains, P.		1	138		1	Freedom Pl'ns "
✓ Benjamin F. Wile, P.	Pleasant Valley, P.	34	3	400	16	7	Pleasant Val. "
John N. Lewis, W. C.	. . . .						St. Louis, Mo.
✓ Daniel Brown, P.	Payson, P.	7	8	82	4	8	Peekskill, N. Y.
✓ William N. Sayre, P.	Pine Plains, P.	2		80	2	7	Pine Plains, "
✓ Sherman Hoyt, P.	Pleasant Plains, P.			119			Pleasant Pl'ns "
✓ Michael F. Liebenau, P.	New Paltz, P.	27	3	150	17	2	N. Paltz Land'g "
✓ A. Coggswell Frissell, P.	South Amenia, P.	8	3	55		3	S. Amenia, "
✓ James H. Howe,	Washington Hollow,	7	1	40	7		Pleasant Val. "
✓ William K. Platt, P.	Milton, P.			29			Milton. "
✓ James M. Bruen, P.—13.	New Windsor, P.	2	1	57		4	New Windsor "
	Newburgh, 2d, V.	2					Newburgh, "
Candidates.	Pleas. Val. West, V.-14			55			Plattekill, "
		102	48	1606	48	60	
Townsend E. Taylor.							
Charles B. Northrop.							
Presbytery of Long Island.							
✓ Jonathan Huntting, W. C.	. . . .						Southold, L. I.
Jonathan Robinson, W. C.							
John D. Gardiner, W. C.							
Abraham Luce, S. S.	Union Parish, S. S.			88		1	Northville, "
✓ Daniel Beers, S. S.	. . . .						Orient, "
Ezra Young, W. C.	Cutchogue, S. S.			70			Cutchogue, "
Anson Shelden, S. S.	Shelter Island, S. S.		2	78		5	Sag Harbor, "
✓ Henry Clark, S. S.	Franklinville, S. S.			63		4	Franklinville, "

MINISTERS, LICENTIATES, AND CANDIDATES.	CHURCHES.	*Communicants added on examination.*	*Communicants added on certificate.*	*Total number of Communicants.*	*Adults baptized.*	*Infants baptized.*	POST-OFFICE
✓ William Tobey, W. C.							
✓ J. Addison Saxton, S. S.							New River, La.
✓ George F. Wiswell, P.—11.	Southold, P.			134			Southold, L. I.
	Greenport, S. S.—6.	1	8	106	1	11	Greenport, "
Candidate.							
George M. Tuthill.		1	10	539	1	21	
2d Presbytery of New York.							
Thos. McAuley, D.D., LL.D., P.	Eighth-street, P.						New-York.
James I. Ostrom, P.	Eighth avenue, P.	10	19	217	2	10	do.
Charles H. Read, P.	Pearl-street, P.	3	18	352		7	do.
Charles Hawley, P.	New Rochelle, P.—4.	1	3	54	1	2	do.
Wm. J. Armstrong, D. D., Sec.							N. RochelleN.Y
John Spaulding, Sec.							New-York.
Nehemiah Brown, W. C.							do.
Gorham D. Abbott, W. C.							do.
Benj. D. Labaree, D.D., Pres.-9.							do.
							Middlebury, Vt.
Licentiate.							
Winthrop Phelps.		14	40	623	3	19	
3d Presbytery of New York.							
Thomas H. Skinner, D. D., P.	Mercer-st., P.	10	19	514		17	New-York.
William Patton, D. D., P.	Spring-st., P.	7	27	773		29	do.
Herman Norton, Sec.							do.
Ebenezer Mason, W. C.							do.
Erskine Mason, D. D., P.	Bleecker-st., P.	4	22	399		10	do.
Daniel L. Carroll, D. D., Sec.							do.
Edwin Holt, P.	Carmine-st., P.	43	62	637	9	49	do.
J. Holmes Agnew. Ed.							do.
Henry White, D, D., Prof.							do.
Jonathan I. Jones, P.	Welsh, P.	8	16	142		24	do.
Theodore S. Wright, S. S.	First Colored, S. S.	13	16	413	5	20	do.
E. Goodrich Smith, W. C.							Washington.
William Adams, D. D., P.	Central, P.	10	34	549	4	29	New-York.
Josephus B. Loring, W. C.							Yorktown, N.Y.
Mason Noble, P.	Eleventh, P.	9	22	280	2	25	New-York.
Charles Hall, Sec.							do.
Edwin F. Hatfield, P.	Seventh, P.	9	37	1073	1	56	do.
Edward A. Fraser, W. C.							do.
George B. Cheever, D. D., Ed.							do.
Asa D. Smith, P.	Brainerd, P.	12	16	363	3	1	do.
Samuel R. Brown, Miss.							Miss'yR'ms, N.Y
Caleb Strong, P.	Montreal, P.	4	6	180			Montreal, C. E.
William Bradford, Ed.							New-York.
Samuel D. Burchard, P.	Houston-st., P.	16	36	723	7	26	do.
David B. Coe, P.	Allen-st., P.	9	41	447	2	10	do.
Edward Robinson, D. D., Prof.							do.
Charles P. Bush, W. C.	Tenth, V.	2	12	87	1	2	do.
George Monilaus, S. S.	First Somers, S. S.	12	12	50	6		Somers, N. Y.
Horace Eaton, P.	Sixth-st., P.	9	25	155	3	7	New-York.
J. Addison Cary, Prof.							do.
Ezra H. Gillet, P.	Harlem, P.	2	3	19		2	Harlem, N. Y.
D. Taylor Bagg, P.	Madison-st., P.	4	51	300	2	26	New-York.
L. B. Rockwood, Agent.—33.	Bloomingdale, V.—19.	2	10	12			do.
Licentiates.		185	467	7116	45	333	
William Hall, Jr.							
William T. Doubleday.							
D. D. T. McLaughlin.							
Richard H. Ball							

MINISTERS, LICENTIATES, AND CANDIDATES.	CHURCHES.	*Communicants added on examination.*	*Communicants added on certificate.*	*Total number of Communicants.*	*Adults baptized.*	*Infants baptized.*	POST-OFFICE
William C. Foster.							
Amos E. Lawrence.							
John W. Schermerhorn.							
Samuel J. Parker.							
John H. Kedzie.							
Elijah H. Bonney.							
James Hoyt.							
Harrison O. Howland.							
Frederick G. Clark.							
Joseph McKee.							
Rees C. Evans.							
William H. Megie.							
Joseph P. Lestrade.							
Rufus P. Wells.							
John R. Young.							
Alonzo B. Rich.							
Samuel S. Potter.							
Henry Osborn.							
Henry S. Osborn.							
Samuel Hurlbut.							
Samuel W. Bailey.							
Socrates Smith.							
Noah F. Packard,—27.							
Candidates.							
William Porter.							
Charles N. Todd.							
John A. Gunn.							
Samuel J. Jones.							
Edwin T. Brantly.							
Joseph H. Martin.							
Edward B. Bruen.							
Samuel P. Leeds.							
William Henry Wilcox.							
Amasa S. Freeman.							
Augustus W. Cowles.							
Eurotas P. Hastings.							
Samuel G. Dwight.							
William Dempsey,—14.							
Presbytery of Brooklyn.							
Isaac Lewis, D. D., W. C.	. . . . .						New-York.
James H. Thomas, S. S.	. . . . .						Patchogue, L. I.
Samuel H. Cox, D. D., P.	Brooklyn, 1st., P.	14	39	838	1	28	Brooklyn, N. Y.
Jona. M. Rowland, Tract Agt.	. . . . .						Brooklyn, N. Y.
Walter H. Bidwell, Ed.	. . . . .						New-York.
William B. Lewis, P.	Brooklyn, 3d, P.	7	20	390	1	15	Brooklyn, N. Y.
Samuel T. Spear, P.	Brooklyn, South, P.			170			Brooklyn, N. Y.
Joseph R. Johnson, W. C.	. . . . .						Williamsburgh.
James W. McLane, P.	Williamsburgh, 1st, P.			70			Williamsburgh.
James Hildreth, P.	Haverstraw, P.	2	5	219		17	Haverstraw, NY
George Duffield, Jr., P.	Brooklyn, 5th, P.			150			Brooklyn, "
Henry Dean, Teacher,	. . . . .						Brooklyn, "
Alfred Ketcham, S. S.	. . . . .						Babylon, L. I.
J. J. Owen, Inst. Cornelius Inst.	. . . . .						New-York.
Henry P. Tappan, DD., Teach.	. . . . .						New-York.
Edward Fairchild, Teacher,	. . . . .						Brooklyn, N. Y.
Eli N. Sawtell, Sec.	. . . . .						New-York.
David De F. Ely, Teacher,	. . . . .						Bridgeport, Ct.
James M. Sherwood, W.C.–19.	. . . . .						Brooklyn, N. Y.
Minister under care.							
Rev. James N. Gloucester, S.S.	Colo'd, Carrsville, S.S-7			20			Brooklyn, N. Y.
		23	64	1857	2	60	

MINISTERS, LICENTIATES, AND CANDIDATES.	CHURCHES.	*Communicants added on examination.*	*Communicants added on certificate.*	*Total number of Communicants.*	*Adults baptized.*	*Infants baptized.*	POST-OFFICE
Licentiate.							
Edward J. Vail.							
Candidate.							
William M. Martin.							
Presbytery of Newark.							
William R. Weeks, D. D., Inst.	. . . . .						Newark, N. J.
Ward Stafford, W. C. .	. . . .						Bloomfield, N.J.
Ebenezer Cheever, Sec. .							
Ansel D. Eddy, D. D., P. .	Newark, 1st, P. .	2	22	529		15	Newark, N. J.
Daniel S. Sprague, P. .	South Orange, P. .	4	3	84		12	South Orange, "
Humphrey M. Perrine, W. C.	. . . .						Stockbridge Ms.
Burr Baldwin, W. C. .	. . . .						Newark, N. J.
Horatio N. Brinsmade, D.D., P.	Newark, 3d. P. .	8	21	512	1	21	Newark, N. J.
Ebenezer Seymour, P. .	Bloomfield, P. .	1	4	381	1	20	Bloomfield, N.J.
William C. White, P. .	1st Ch. Orange, P.		3	250		10	Orange, N. J.
William Bradley, P. .	Newark, Central, P.	4	35	234	3	17	Newark. N. J.
Selah B. Treat, Sec. .	. . . .						Boston, Mass.
Joseph S. Gallagher, P. .	2d Ch. Orange, P. .	1	1	264	1	19	Orange, N. J.
Thomas P. Hunt, W. C. .	Newark, Colored, S.S.			82			Reading, Penn.
William S. Belden, S. S. .	. . . .						New-York.
Samuel L. Tuttle, P. .	Caldwell, P. . .		2	385		12	Caldwell, N. J.
Clifford S. Arms, P. .	Madison, P. . .	6	9	203	2	8	Madison, N. J.
Thos. H. Skinner, Jr., P. .	2d Ch. Paterson, P.	1		70		4	Paterson, N.J.
William Whittaker, S. S.—19.	Plainfield, S. S. .		7	88		2	Plainfield, N. J.
	Newark, 2d, V. .	2	8	437		10	Newark, N. J.
Licentiates.	West Bloomfield. V.			126		2	W. Bloomfield, "
	New Brunswick, V.–15			53			N. Brunswick, "
William S. Leavitt.							
Henry P. Clark.		29	115	3698	8	152	
Candidates.							
Edward M. Dodd.							
Caleb C. Baldwin.							
Presbytery of Rockaway.							
Noah Crane,							
Barnabas King, P. . .	Rockaway, P. .	7	6	243	1	13	Rockaway, N.J.
John Ford, P. . .	Parsippany, P. .			170			Parsippany, "
Enos A. Osborn, W. C. .	. . . .						Succasunna, "
Peter Kanouse, P. . .	Wantage, 1st, P. .			146		1	Wantage, "
William Torrey, W. C. .							Sparta, "
Daniel H. Johnson, P. .	Mendham, P. .	5	6	233			Mendham, "
Sylvester Cooke,							
Joel Campbell, P. . .	North Hardiston, P.			177			N. Hardiston, "
Thomas S. Ward, S. S. .	Sparta, S. S. . .	1	2	167	1	1	Sparta, "
James W. Wood, W. C. .	Deckertown, . .			113			Deckertown, "
Burtis C. Megie, P. . .	Dover, P. . .	2	5	104		8	Dover, "
	Berkshire. P. .			75			
Cornelius S. Conkling, P. .	West Milford, P. .			140			West Milford, "
	Succasunna, . .		2	70		2	Succasunna, "
John M. Johnson, P. . .	Hanover, P. . .		5	246		2	Hanover, "
Henry F. Wadsworth, S. S.	New Foundland, S. S.			106			
Bethuel Farrand, . .	Frankford, . .			80			Frankford, "
John Ward, P. . . .	Stanhope, P. . .			37			Stanhope, "
Daniel E. Megie.—18.	Boonton, . .			92			Boonton, "
	Wantage, 2d.			234			
	Whippany,—18.						
		15	26	2437	2	27	

MINISTERS, LICENTIATES, AND CANDIDATES.	CHURC[illegible]	Communicants added on examination.	Communicants added on certificate.	Total number of Communicants.	Adults baptized.	Infants baptized.	POST-OFFICE
Presbytery of Montrose.							
Lyman Richardson, Inst.	. . . .						Harford, Pa.
Adam Miller, P.	Harford, P.		6	239		8	Harford, Pa.
James B. McCreary, P.	Great Bend, P.	2	5	127	1	10	Great Bend, Pa.
Thomas L. Conklin, W. C.							
Joseph Barlow, S. S.	Blakely, S. S.			14			Blakely, Pa.
John Sherer, Inst.							
Daniel Higbie, P.	Mt. Pleasant, P.			125			Pleasant Mt.Pa.
Henry A. Riley, P.	Montrose, P.		2	285	1	16	Montrose, Pa.
Elias O. Ward, P.	Dundaff, P.	2	2	80	2	5	Dundaff, Pa.
✓ Edward Allen, P.	Cardondale, P.	1	7	163		11	Carbondale, Pa.
Eli Hyde, W. C.	. . . .						Gibson, Pa.
✓ Henry A. Rowland, P.	Honesdale, P.	6	13	230	2	16	Honesdale, Pa.
Melancthon B. Williams, S. S.							
✓ Albert R. Raymond, S. S.	Salem, S. S.	2	1	45	1		Hamlinton, Pa.
Oris Fraser, S. S.	Brooklyn, S. S.		3	65		1	Brooklyn, Pa.
✓ John J. Slocum, S. S.—16.	Bethany, S. S.			99			Bethany, Pa
	Franklin, S. S.			89			Franklin, Pa.
Cla[illegible] [illegible], Honesdale,	Liberty, S. S.			31			LawsvilleCen."
Licentiates.	Ararat, V.			42		3	Gibson, Pa.
[illegible] Bethany Pa	Gibson, V.		6	54		2	Gibson, Pa.
	Wysox, S. S.						Wysox, Pa.
Willard Richardson.	Springville, V.	2		35	1		Springville, Pa.
Nathan Leighton.	Scott, V.						Scott, Pa.
Timothy Williston.	Herrick, S. S.			66			Pleasant Mt.Pa.
	Bethel, S. S.			62			Dundaff, Pa.
	Canaan, S. S.						Canaan, Pa.
	Pike, S. S.			85			Leroysville, Pa.
	Prompton, S. S.—23.						Prompton, Pa.
		15	45	1936	8	72	

SUMMARY.

PRESBYTERIES.	Ministers.	Churches.	Added on exam.	Added on certif.	Total of members.	STATED CLERKS.
Hudson,	15	12	34	33	1880	O. M. Johnson.
North River,	13	14	102	48	1606	Sumner Mandeville.
Long Island,	11	6	1	10	539	Daniel Beers.
New-York, 2d,	9	4	14	40	623	Charles H. Read.
New-York, 3d,	33	19	185	467	7116	Edwin F. Hatfield.
Brooklyn,	19	7	23	64	1857	William B. Lewis.
Newark,	19	15	29	115	3698	Ebenezer Seymour.
Rockaway,	18	18	15	26	2437	Joel Campbell.
Montrose,—9.	16	23	15	45	1936	Adam Miller.
	153	118	416	848	21,692	

STANDING RULES OF THE SYNOD.

I. At the opening of each meeting of the Synod, each Presbytery shall furnish the Clerk of the Synod with a corrected roll of their members and churches, that all the members may be promptly enrolled, and participate in the business of the Synod.

II. The several Presbyteries shall make a written report to the Synod, annually, of the state of religion within their bounds.

III. The Presbyteries shall report to the Synod, annually, a statistical account of the churches under their care, in the manner and form which has heretofore characterized their reports to the General Assembly.

IV. All the devotional meetings of the Synod shall be held in the same church in which the Synod is opened with the sermon of the Moderator.

V. The opening services of the Synod shall be held in a different church, as appointed by the vote of the Synod, each year.

VI. A collection for defraying the contingent expenses of the Synod, shall be made after the opening sermon by the Moderator.

VII. In this Synod, now constituted over so large a territory as the court of the last resort in its appellate jurisdiction over the churches, it shall be hereafter obligatory upon the Ruling Elders that represent their respective churches in this body, to attend, if practicable, all the sessions of the same; and no alternate shall be admissible as the substitute of a member after his enrollment, and the taking of his seat in the Synod.

VIII. The minutes of the Synod shall be printed, and a statistical table appended.

IX. If, at the time for opening the Synod, the Moderator be not present, it shall be the duty of the committee of arrangements to appoint some member of the Synod to preach the sermon.

X. On Wednesday evening in each annual meeting, a sermon shall be preached, on some subject previously assigned.

NOTE.—In several instances, especially in the Presbyteries of Rockaway and Montrose, it has been necessary to resort to the minutes of the General Assembly of 1843, for a total of members of particular churches,—no returns whatever having been received from those churches, by the Synod.

PROCEEDINGS

OF THE

SYNOD OF NEW YORK AND NEW JERSEY,

AT THEIR LATE SESSION,

IN REFERENCE TO THE PUBLICATIONS

OF

THE AMERICAN TRACT SOCIETY,

TOGETHER WITH

AN ABSTRACT OF THE REPORT OF THE SYNOD'S COMMITTEE UPON
THE SAME.

ORIGINALLY REPORTED FOR THE NEW YORK EVANGELIST.

by George [illegible]

NEW YORK:
ROE LOCKWOOD AND SON.
114 Broadway.

1845.

PREFACE.

It is due to the Christian public, that a brief statement should be given in relation to the Report, which is now, for the first time, brought before them for their perusal. On a subject in which all are interested, we feel that all have a right to be informed, and therefore, we do not hesitate, when the usual channel of information happens to be *obstructed*, to open up another, even though it be not quite so good. Our brethren in the country may well complain, if, while they are careful to keep us informed of the proceedings of their ecclesiastical bodies, on topics of common interest, we, who reside in the city, do not reciprocate the favor.

It is as the real friends of the Tract Society, that we feel in duty bound to publish this information, which otherwise would not have been permitted to appear. The report was made at the request of the New York Evangelist, by the same gentleman who reported for that paper the proceedings of the Detroit Convention, last spring, and may be relied upon as impartial and correct. We publish nothing, whatever, but that to which the Christian public have a lawful claim. The Synod was a public body—their discussion was a public discussion, and the subject of the alterations of books by the Tract Society, has been very extensively before the public during the last year. We violate no pledge or understanding given by the Synod, either expressed or implied. A motion was indeed made, at an early stage of the debate, to exclude the reporters, but not being seconded, it was lost; and afterwards, several members in their remarks, alluded to the fact, that what they said would be published.

Neither do we injure the real interest of the Tract Society by this publication. If this report be imperfect or unfair, they have their remedy, by publishing that which was taken in short hand for the Journal of Commerce, and which, having already been under their control, can readily be procured by them again.

We care but little which report is printed, provided only, that it be a true one. Some report the public demanded, and we dared not refuse their request.

SEVERAL LAYMEN.

PROCEEDINGS

OF THE

SYNOD OF NEW YORK AND NEW JERSEY.

The Report of the Committee, appointed at the last meeting of the Synod in reference to the publications of the American Tract Society, being called for on Thursday morning, October 23d, the Rev. Samuel H. Cox, D. D., the chairman of the Committee, introduced the report with the following remarks. The Committee, he said, had endeavored faithfully to discharge the duties that had been assigned to them. These duties were new, they were arduous, they had required a great expenditure of time and labor. Their path had been beset with many difficulties. But they had been made to feel that the work in which they were engaged, is greatly important, and therefore they persevered. There are principles of *morality* involved in the matter, which they had been called upon to investigate, and it is mainly in this light that the subject ought to be viewed. It is a question far above expediency or anything of the kind. The Committee had pursued their investigations with care and labor and patience and self-denial, and had acted throughout with entire and cordial unanimity. Never, in all his official life, had he been on any Committee, in which the action of its members had been more harmonious and fraternal. He was thankful to them and to the great Head of the church, that it had been so. What they had done, was embodied in their Report, which they had endeavored to make as brief as the importance of the subject would permit. And as the Clerk of the Committee has had the engrossing of the Report, he would request that it might be read by him—which was done.

ABSTRACT OF THE REPORT.

The Committee had directed their attention to some twenty volumes of the more important publications of the Society. In their examination of these books, they had found in a great many instances,

I. *Changes which affect the style of the author.* In attempts to remove what was considered obsolete, or antiquated, or incorrect, or to modernise the work, and to suit it to the present state of improvement, many changes have been made in words and phrases, and modes of expression peculiar to the writer, which materially affect his style. Puritan authors have thus been made to speak in a manner foreign to them; and writers long since dead, to clothe their thoughts in the forms of the present age. In this way, a beautiful simplicity and force of expression are often sacrificed to the unimportant object of giving ancient thoughts a modern dress. The Committee concurred in opinion with a distinguished Professor in one of our Theological Seminaries, that "Puritan thoughts are best expressed in the language of their Puritan authors; and that it is not good taste to make an author of another century speak after the manner of the present day."

II. The Committee stated also, that *they had found many instances of changes which affect the meaning and design of the author.* By alteration, omission, and the introduction of new matter in the place of that excluded, an entirely different meaning is often given from that conveyed by the words of the original. In some instances, a particular and definite statement is converted into one that is general and indefinite. In others, language which the author intended should apply to a specific case, is made to assume a far wider, if not a different reference. The evidence of these facts has already, in part, been placed before the Christian community.

The Committee stated further, that, *in many cases, these alterations concern* THE FACTS OF HISTORY. Historical statements are often suppressed, and others of a different tenor put in their place. In some instances, where the testimony is particular and definite, it is made to assume the opposite character, and is thereby, in effect, destroyed. The changes made in the works of Edwards, D'Aubigne, and others, affect some of the main designs even of the authors. But what is written is written. No relief can be granted to any denomination, that is troubled with the sharp points of history, by blunting those points. If the path is unwelcome to them, others cannot consent, for the sake of their feelings, to make it different from what it is. The pages of history must speak as they do.

The Committee moreover, stated that a still more serious fact existed in reference to these changes. *They affect the* DOCTRINES *found* *in these books*. The facts of history are indeed sacred things—are not to be altered. But in some aspects the doctrinal sentiments of a work possess a higher value—have more to do in forming the character and in shaping the destiny of man: and are therefore, more important and sacred. In these altered books, the doctrines of God's absolute sovereignty in saving men, of predestination, election, perseverance,—of the nature and extent of the atonement, of man's ability, and of infant baptism, are, in many instances, materially modified, and in others wholly excluded. In a majority of cases where it occurs in some of these books, the expression 'the elect' is changed into 'the redeemed,' 'the church,' 'God's people,' and the like. In Flavel's Method of Grace, changes are made in the frame-work of the treatise; and, in Edwards' History of Redemption and Narrative of his own Conversion, they are pushed into the main propositions of the book, and even into the very sanctuary of his own experience. However important may be the doctrines included in the basis of the Society's operations, there are others which are dear to the hearts of thousands in Israel, and which are imbedded in the religious literature of the land. The Committee view these doctrines as of vital importance to the system of truth to which they belong. Those therefore, who have embraced that system, cannot be indifferent to these doctrines, much less can they give any countenance or support to an attempt to remove them from the religious literature of the country—to blot out from the books of their Puritan fathers, the peculiarities of their Puritan faith. The voice of God within them forbids it. Fearful consequences may follow from it.

These changes are rendered the more painful by the fact that no adequate notice is given of them either in the books themselves, or in the Annual Reports of the Society. So far from this, there seems to have been a studied effort to make the language of the notice as general and as indefinite as possible, so that it conceals from the reader both the nature and extent of the changes made. In repeated instances, no notice is given at all of any changes, and yet page after page is altered, and that in important particulars. In Henry's "Church in the House," the very foundation principle of the book is suppressed, and yet there is no intimation whatever, of any alteration. The wrong done in these things is great, and the influence on the morals of the country bad.

The nature and extent of these alterations led the Committee to enquire by what authority the Publishing Committee had acted in making them. The Constitution of the Society contemplates no such work, makes no provision for it. The sixth article, which declares that no tract shall be published to which any member of the Publishing Committee shall object, does by no means, justify the alteration or omission of a single line. All that it requires is that the tract shall not be published. It puts it within the power of each denomination, represented in that Committee, by its representative there, to prevent any objectionable tract being forced upon it by a majority of the Committee. The conclusion therefore, is, that in altering books, the Publishing Committee have assumed a right which is not recognized in the Constitution, and which has not been given to them by any formal action of the Society, and have exercised it in a manner and to an extent, which the Churches never can or will approve.

In the view of the Committee, the *morality* of the act of altering books is exceedingly questionable. It does great injustice to the dead, is injurious to the living, and when done for professedly religious purposes, is the more objectionable. For it then assumes the appearance, at least, of a pious fraud, of an attempt to do evil that good may come, and is based on the mischievous absurdity that the end justifies the means. It is wrong, irrespective of the character of the works altered. It is right that an author should be himself, and not another in his style—in his views and sentiments. It is right that his opinions should be allowed the relative position in which he placed them, and be affected or modified by all that is connected with them. If the work appears as his, it should be his in every form and feature of it. He cannot be made responsible for a single sentence or word which is not his, without the most flagrant injustice to him, and without the virtual announcement of a positive untruth.

The Committee consider the work of altering books to suit the basis of the Society, as *sectarian* in the highest degree. While, in their view, it may cultivate Catholic feelings in the denominations, represented in the Society, to act together in publishing such books as are written for the Society, and such as, without alteration, come within its province,—yet, when its action is pushed beyond this, and works are altered to suit them to its basis, it becomes sectarian to the very core. The demand in this case made by each denomination, through its representative in the Publishing Committee, is a sectarian demand. When confined to the works of the living, whose consent is obtained to what is altered, it does not wholly lose this character even then. But when the works of the dead are taken and altered to suit the views and feelings of any denomination, *it is most thoroughly sectarian.* The Society, in this case, is virtually converted into a sect, into whose enclosure authors are compelled to come and to speak, but in which such men as Owen, Henry, and Edwards are not allowed to speak until they are forced to lay aside sentiments dear to their hearts, and carried with them into eternity. There is nothing liberal and Catholic in such action.

The Committee stated at some length the reasons which led them to pursue the course which they had. The magnitude of the evil in question demanded it. Private steps had been taken to prevent it, and had utterly failed. The acts of the Publishing Committee in altering books are public acts—acts which every member of the Society has a right to know. Their books are just as properly subject to review and criticism as any others. This course would put the members of the Synod in possession of the facts in the case—would lead to a comparison of views on the subject, and to prayer for wisdom, and thus ultimately to a decision by this body, upon which the great Head of the Church would look with approbation. They therefore spread out some of the facts in the case before the Christian community, and left them to judge in reference to this matter.

The expression of public sentiment on the subject of these alterations has been strong and general. Individuals, Churches, Presbyteries and Associations have spoken out against them, and against the principle involved in them. The Committee alluded to this fact with peculiar pleasure, inasmuch as it evinced a state of feeling in the community—a tone in the moral sentiment of the country, which is sound and vigorous, and which can and will guard with vestal fidelity, the sacred fires kindled on the altars of piety by our pilgrim fathers, and left burning brightly by them to illumine the pathway of others.

The Committee also deemed it worthy of remark, that no attempt has been made to disprove *the facts* adduced by them. They stated the alterations, omissions, and substitutions, just as they found them. Misrepresentation had indeed been employed—other issues raised—and attempts made to impugn their motives, and even to injure their character in the estimation of Christian brethren—attempts which, they hoped would, upon sober reflection, be regretted by those who had made them.

The Committee proceeded further to state the action of the third Presbytery of New York, on the subject of altering books, and the concurrence of the Publishing Committee, with the course marked out in that action, thereby virtually declaring their intention to conform to it in future. They also noticed the pledge given by that Committee at the last anniversary, in which they promised "to be increasingly cautious in making any changes in books," "and to prefix to volumes revised, *more full announcements*—to make these announcements so distinct as to exhibit the facts; and that the author may be responsible only for what is his own; and to insert them both in new volumes issued, and in new editions of works already printed."

As to the fulfillment of these pledges, the Committee stated that three works had been issued since the anniversary in May, that they were then announced as having been stereotyped during the year. But *they have been issued since the anniversary, and since the assurances above of reform were given to the public.* These works are Flavel's Method of Grace; Gregory's Letters; and Edwards' Narrative of Surprising Conversions; and Thoughts on the Revival of Religion in New England in 1740. *In these works the same liberties have been taken, as have been in books previously published, and the same insufficient notices prefixed, as have been in other cases.* These changes show what meaning is attached to the pledges by those who gave them, and how they think they comply with the same.

A year since, when the Committee was appointed, the right of the Synod to enquire into the doings of the officers of the Tract Society, was denied on the floor of the Synod, by a member of the Publishing Committee. The same alarming fact of irresponsibility to others, for the manner in which books are altered, has been manifested since, in various ways, by executive officers of the Society, and has excited the surprise and the sorrow of many. This feeling is at war with the principles of voluntary associations—is destructive of their very being. Consequences fatal to the whole system must follow, if the officers and agents of a voluntary society are to feel that *they are the Society*—and are not responsible for their acts—if enquiries into their official conduct are resisted—if approaches for this purpose are looked upon as intrusion—and if the development of their action is to be regarded as hostility to the institution itself.

The Committee closed their report by stating that the best course, in their view, to be pursued by the Publishing Committee, is for each member of that Committee to act in the way of a *liberal compromise*—to select such works only as contain but little denominational or doctrinal matter to which any one of them objects, and to publish it just as it is,—then, as D'Aubigne says they should have acted in his case, state in a prefatory notice, that the writer is a Baptist, an Episcopalian, a Congregationalist, or a Presbyterian, as the case may be, and that the work is published, not for the sake of what is peculiar to the author's faith in it, but notwithstanding this, and for the sake of the great portion of it, which all evangelical Christians believe and approve. This course would cultivate the feelings of an enlarged and noble-minded Catholicism; and would place the Society on one of the highest elevations of piety; and make it more than ever a blessing to the world.

But if this course is not adopted, then the only other practicable one is that marked out in the resolutions of the third Presbytery of New York—namely, to cease issuing any altered work *as the work of the author*—to free him from all responsibility in reference to the book *in its altered form.*

The Report being read and accepted,—

Dr. Patton wished that it might be assigned to some definite time for a full and dispassionate examination, and that the officers of the Society might have full opportunity to explain. It was accordingly made the order of the day for Friday, at 10 o'clock, A. M., but owing to unfinished business, it was not reached until Saturday morning.

The Report being again before the Synod,—

Rev. C. Read said he would move, even at this late hour, the exclusion of reporters from the House. The motion not being seconded, was of course lost.

Dr. Adams remarked that he had never risen to speak under a clearer conviction of his deep responsibility, than at the present time. The report of the Committee had been read and accepted, but he supposed no one could have any expectation that it could be *adopted*, with any thing like unanimity. And if they should go into a discussion of it, this would consume a week at least. He feared that the result would not be happy if they did discuss it. No more could be gained than had been gained already. This was the single point in which he thought the Synod ought to regard it.

If there was any thing new to present to their attention, the matter would wear a different aspect. But there was nothing new. The attention of the Tract Society, of its officers and friends, has been called to this question of alteration. They have taken action upon it, and all the ends, which as a synodical body we can hope to accomplish, have been accomplished. Everything has been done, which, as wise and good men, and those whose sole intent was to do good, ought to be done. Admitting, for the sake of argument, that the objections of the Synod's Committee have not been without foundation, still he thought that the Synod should be more wise, such was the present state of public sentiment, than to proceed any further in the matter, until new offence had been committed. Let the Synod wait a year, before they take any action again. There were individuals in the Committee, recently appointed from our own body and denomination, in whom we have the fullest confidence that they will do right. He would therefore move that the whole subject be indefinitely postponed, or laid on the table.

Judge Jessup.—Laying it on the table renders it no longer a debateable question. Indefinite postponement opens up the merits of the case. He was not in favor of the former method of disposing of the subject. It was one that must be met. It is due to ourselves, to the Committee, to the Tract Society, to the denomination to which we belong, and to the cause of Christ generally, not to flinch, or fear to look at this solemn and important matter just as it is.

Rev. Mr. McLane, said that Dr. Adams' remarks were based on an entire misapprehension of the Report. There *had been new* offence since the anniversary of the Society in the spring. The Committee in their report, state that three works have been issued since the pledge of reform was given to the public, *which are altered in the same objectionable manner* as those previously issued, and in which books, the same insufficient notices of the alterations are given.

Dr. Robinson enquired whether, in the Report of the Tract Society, last spring, after the discussions on this subject, a pledge had not been given, which would be abundantly satisfactory, if carried out? The Report of the Synod's Committee states, that it has not been done. He would suggest, whether Dr. Mason, who was now one of the Publishing Committee, might not state such grounds on which the Society had proceeded as to these three volumes, as would satisfy the Synod in relation to them.

Dr. Mason expressed himself perfectly willing to answer Dr. Robinson's inquiry. It is now and always has been the design of that Committee to carry out the pledge that was given in the Spring. Since he had been a member of the Committee, no violation of it, whatever, had occurred. The three volumes to which allusion had been made were stereotyped previous to his appointment. He felt responsible only for those that had been issued since, and so did the Committee. In some cases, indeed, they had thought best to lay works aside altogether, and among this number were Cotton Mather's Essays to do Good, and Henry's Church in the House. The Society don't issue any more of these works.

Rev. J. J. Owen enquired whether the works referred to in the Report had been stricken off before or after the Spring Anniversary, and when the title-page was printed?

Dr. Mason could not answer when it was.

Rev. Mr. Cook, Secretary of the Tract Society, then read to the Synod the different notices and announcements in Flavel's Method of Grace, Edwards on Revivals, and Gregory's Evidences, to show that they were sufficient.

Rev. Mr. Owen enquired of Mr. C. whether these announcements were changed materially from former announcements?

Mr. Cook replied, that they always had been made according to the usages of the publishing world. When altered, like the books published by the Sunday School Union, they had inserted in them, "Revised by the Committee." With reference to objections that have been made, however, they are now fuller than heretofore, but whether the notices were full enough to satisfy all, he could not say.

Dr. Mason,—With regard to the works complained of before last spring, the Publishing Committee do not feel bound to say whether the notices are right or not. He did not feel himself responsible for what any of his predecessors may have done in that matter.

Dr. Patton here read from the last Report, the pledge of the Society in reference to alterations, calling the attention of the Synod particularly to the last clause, "*and to insert them both in new volumes, and in new editions of those already published.*"

Rev. Mr. Rowland thought it very unwise on the part of any of the members of the Synod to smother discussion on this subject.

Dr. Adams denied that there was any wish on his part to smother discussion. There was no disposition on the part of others to do this. His resolution, that present action on this subject be deferred, was based on the fact, that so much had already been said on this subject that it was unnecessary to say more.

Dr. Brinsmade, supposed that such a course might be pursued by the Synod as would neither reflect on the Society or Synod's Committee, and yet at the same time put their Report in such a position that it might be used hereafter. It was a matter of Christian courtesy to the new members of the Publishing Committee, in whom they had entire confidence, not to embarrass them by suspicions, or interfere with their operations until they had had a fair trial. He was in favor of having the Report called up at a future time, if things should not go right,—but the Synod should wait and see.

The Moderator, the Rev. Mr. Pearson in the chair, remarked, that, like Dr. Adams, he felt deeply on this subject, and agreed with him in the views which he had expressed. He looked at the Synod and the Tract Society, though numerically two bodies, yet in fact, as one and the same, in which there should be no schism. The Committee is composed of beloved brethren, who have ever been the staunch friends of the Tract, as of every other benevolent Society, and when he has seen political papers saying hard things of these brethren, it had excited his warmest sympathies for those whom he had known so well for five and twenty years. He had confidence in both parties in this matter. He did not doubt either side. They were men among whom he would wish to die—devout men, whom he would rejoice to have carry him to his burial. He could not bear to see them any longer occupy the position of apparent hostility, when they were so strongly bound to keep the unity of the spirit in the bond of peace.

That the Publishing Committee of the Tract Society, as imperfect men, have done imperfect things, there was no question. And the Synod's Committee have taken a strong step to correct their errors. But nothing more can be, nothing more ought to be done now, since the great end at which they aimed, has been so well attained.

But, says a brother, they have not fully come up to the mark yet in the Tract Society. Let them remember that Rome was not built in a day. No one can tell precisely at what moment the Jewish economy glided into the Christian. British Abolition had its rise and progress before it had its triumph on the first of August. When great bodies, like the Mastodon, move, they move slowly and gigantically. You can't get them to your views in a moment. And because they havn't done it at once, won't you give the Society a day of grace? When new elements have been infused into it so recently, also? when Mason, in whom we all have confidence, and Alexander, *all man* as he is, are now in the Committee, can't we wait a little?

It is an easy thing, he would remind his brethren, to think that they were turning the world upside down, when they were only turning upside down in the world. The American Tract Society was a great mountain, and why should so little a body as the Synod dash its brains out against it? Must you array the Synod against the land? The brethren have gained their point, and nobly has it been achieved. If they havn't, they will know better at the end of the year, and why may they not come to some friendly conclusion in this matter, now, and let the Churches have the repose which they so much need?

Rev. Mr. Slocum, was in favor of harmonizing the friends of the Society, if that were possible; but this could only be done on *principle*—only by looking the matter fairly in the face, and not by drawing a temporary covering over it. During the last year he had travelled extensively through the country, and he well knew the diversity of opinion and feeling that was felt in relation to this great question. Publications are made; parties arise; most of the papers disapprove the alterations that have been made; individuals have their opinion in the matter, and now we must come to the point expected of the Synod by the community at large;—it was that they would take some action on the subject, at their present session.

Notwithstanding the principles adopted last Spring, it appears that the Society since that time has not altogether acted on these principles, and one of the Publishing Committee says he does not consider himself bound to act with reference to the past. Now we must approve, or disapprove of these things. Our Committee have acted conscientiously, laboriously, faithfully, and we must not allow them unrighteously to be trampled under foot.

Rev. Mr. Eaton regarded the Tract Society as having had an *old dispensation*. Complaint being made against the old dispensation, such men as Beecher, and Bacon, and others of the best and wisest men in the church, met to consider what was to be done. Conference was had with the officers of the Society, and satisfactory terms being received from them, it was determined to blot out the past, and begin again—to enter on a *new dispensation*, and see how this would work. This commenced with last May. It was only then that these skilful physicians came to heal the wounds that had been made; and are we now going to tear them open afresh? God gives the sinner more than two months—more than six months grace, and may we not give the Tract Society at least a year?

Rev. Mr. McLane.—A new dispensation has indeed commenced. It began when the pledge of reform was given, and here in the altered books, which have been issued since that time, we have *the first fruits* of the new dispensation. These may be looked upon as an index of the manner in which the men, who gave that pledge, think they comply with the same. In opening these books, he hoped to find that all occasion of objection was removed; that no changes had been made in them, to which any reasonable opposition could be felt. But he had been disappointed. The alterations were as objectionable as any that had been made before—and there is the same insufficient notices—the same covering up of the changes introduced into these works. There seems therefore, to be a determination to continue in the course pursued under the old dispensation. In proof of this he called the attention of the Synod to some of the many alterations made in the work of Edwards on Revivals.

Edwards says, p. 259. (Worcester edition, vol. III.)—"There has been much talk in many parts of the country, as though the people have symbolized with the Quakers, and the Quakers themselves have been moved with such reports, and came here once and again, hoping to find good waters to fish in." In the Tract Society's edition, p. 71, he is made to speak thus: "There has been much talk in many parts of the country as though the people have symbolized with certain wild and fanatical sects, some of whom have visited us in the hope of adding to their number." Now there is here a positive misstatement of *historical facts*. Instead of the Quakers, who are specifically mentioned by Edwards, we have, "*certain wild and fanatical sects.*" Edwards mentions but one sect; this altered book makes him say that there *were more than one*. Is this the statement of *truth?* He had pointed out this alteration to an intelligent and influential minister in New England, and asked him what he thought of it. His reply was, "It is a misstatement—a palpable falsehood."

Again; Edwards says, on p. 288, "So great use has been made to this purpose, of many things that are found amongst the Quakers, however totally and essentially different in its nature this work is, and the principles it is built upon, from the whole religion of the Quakers." In the Society's edition, p. 133, instead of "the Quakers," we have "some fanatics among us," and in the place of "the whole religion of the Quakers," there is inserted, "all that they profess," that is, these fanatics. Here is concealment; an alteration of the meaning—a misstatement of facts.

Speaking of the experience of some, the author says, p. 306, that in their highest flights of love and joy, they found, 'no disposition to any opinion of being now perfectly free from sin, (agreeable to the notion of the Wesleys and their followers, and some other high pretenders to spirituality in these days), but exceedingly the contiary." Here the words, "the Wesleys and their followers, and other," are blotted out in the Society's edition, p. 173.

On p. 409, Edwards says: "I would now beseech those who have hitherto been something inclining to Arminian principles, seriously to weigh the matter with respect to this work," &c. But in the Society's edition, p. 408, the author is made to address those, who were "inclining to doubt the reality of any such work of grace." Is this synonymous with "Arminian principles?" Do Arminians disbelieve in revivals of religion? If this is not a positive misstatement of the author's meaning, what is there that can be?

Again: on page 409, Edwards says: "Now is a good time for Arminians to change their principles." In the Society's edition, p. 409, we have the word "them," in the place of "Arminians," and referring to those who were inclining to doubt the reality of any such work of grace—a different class of persons entirely. Is this right? Is it honest? Never, as a member of this Synod, and as a Director of the Society, could he consent to such work as this; it is wrong, wholly wrong, and ought to be stopped.

But how are these alterations announced? The prefatory notice speaks of "the omission, in three or four instances, of denominational terms, which might be considered reproachful to some evangelical Christians." This, however, speaks only of "omission;" nothing is said about the introduction of new matter—about the alteration of the meaning. But look at this notice again; denominational terms! What are denominational terms? Are they terms of reproach? How can they be, when they pertain to, or are distinctive of some denomination? When they mark something peculiar to it, and are such as are used by the denomination itself? There is nothing reproachful in the term, Quaker, or Arminian. The members of the Synod do not feel that they are reproached by being called Calvinists, or Presbyterians. It is not the terms here which are objectionable, but *the sentiment* of the author—what he asserts. He would press this point. Edwards speaks in these passages of the Quakers, and of Arminians. The question is, to whom does the language foisted into the text refer? Does it refer to the Quakers, and to the Arminians? If so, then it is a thousand times more reproachful to them than the original is. But if it does not refer to them, then *a new meaning* is given to this part of the book, and Edwards is made to assert *what he does not assert.*

The notice also says that there has been "some correction of inaccuracies of style." But who can find these corrections? Who can tell where the author is responsible, and where he is not? or make a quotation with any certainty that he is quoting the words of Edwards! The notice here misleads the reader both as to the *character* and *extent* of these corrections. He had not marked all the alterations, and yet what he had, amounted to more than *five* *hundred.* In a multitude of cases the alleged inaccuracies, are no inaccuracies at all. The language is often quite as good, if not better than that which has been put in its place. The Publishing Committee promised us to be "increasingly cautious in making any changes in books; to prefix *more full announcements;* to make them so distinct as to exhibit the facts, and to make the author responsible only for what is his own!" And yet here is a book altered *in more than five hundred places,* on whose title-page there is not the slightest intimation of any alteration whatever; and in the notice which follows, there is, only "some correction of inaccuracies of style; and the omission in three or four instances of denominational terms which might be considered as reproachful to some evangelical Christians!" His conviction was deep that in its present form, the book ought not to be circulated. The Synod ought to put an injunction on it. With such palpable misstatements, and altered as it is, he could not see how it could be circulated with any propriety. He was willing to compromise on principle; but never to *compromise principle itself.* After such a pledge as has been given, this book ought not to have been issued as it is.

Rev. Mr. Hallock.—As a matter of compromise, is not Mr. McLane willing to say that the book is only changed in four or five places, and that these changes do not affect it materially?

Mr. McLane.—No: these changes affect the style, in some places they affect the *meaning*; they affect denominational matter; they *alter the facts* of history. These things certainly affect the book *materially.*

Judge Jessup.—Coming from a remote section of the country, he would say, that an impression prevails very extensively there, that the Synod's Committee have conferred a great and lasting benefit upon the religious community by their arduous labors.

Though the Synod occupied ground which, they could very well see, some ecclesiastical body ought to occupy in this matter; yet, he admitted, there was some difficulty in taking even a seeming ground of opposition to a cause which is dear to the hearts of God's elect over the wide world. He appreciated the delicacy of such a situation, yet he thought, nevertheless, that the Synod were obliged to take and maintain their stand. Already the most happy result had flowed from this discussion. Such discussions were necessary. There was a dangerous tendency in all great corporations towards corruption of one kind or another, and it was all-important to guard against this with the most sedulous care.

It has been claimed heretofore that voluntary associations are the safest depositories and means of benevolence, because, being entirely dependent for their support upon the Christian public, they must be pure, or they will not be sustained. Their character is their life. He was at Pittsburg in the General Assembly of 1836, and he knew well that the contest between the voluntary and the strictly ecclesiastical method of benevolent action, did more to produce the rending of the Presbyterian Church than any other cause.

Now, in the case of the Tract Society, we come to one of these voluntary Associations, and we tell them that they have done wrong. It is true that they are not amenable to us, only so far as they rely upon us for support, and all we can say is, whether we believe that just as they are going on, they should continue to go on. We cannot put any injunction on the books that they issue, other than a moral one, as Mr. McLane says.

But when we differ from them on this question of alteration, it is a misjudgment to say, that by so doing we are necessarily thrown into an attitude of hostility. They may care but little about our difference of sentiment. Perhaps this Society is now increased in its means to such an extent as to be almost independent, though he was unable to ascertain from their Annual Reports, so far as the amount of their permanent property was concerned, what was their actual position.

But supposing that they are independent, is it wise, is it desirable, that they should thus alienate every honest-hearted Calvinist throughout the land, or lead them to look distrustfully upon their books? To prevent such a result, as friends of the Society, the Synod's Committee have acted right. If such occasions of offence existed as has been shown, their duty required them to pursue substantially the course they have pursued. Far better to do this, and even spread it out before the public, than to insinuate suspicions, and injure the Society in that manner. Evils vastly greater would have ensued, if the Committee had not done as they have done. He must say that the action already had, was precisely that which was called for. See what was done at the last anniversary. We have now obtained a pledge that the *vital principles on which our denomination rest, shall not be affected by the future course of the Tract Society.* But this pledge will not be satisfactory, unless it is satisfactorily kept. If merely because such copies are stereotyped, they are to be multiplied, this will not do.

Here Dr. Mason explained that *new issues* of old books would properly be cared for in carrying out the pledge, and after expressing himself satisfied with the explanation that had been given, Judge Jessup resumed his speech.

Neither he, nor the Committee, nor any of the Synod, were unfriendly either to the Tract Society itself, or the great object for which it had been established. He would repeat again, it was no hostile movement, but rather a friendly one on the part of the Synod, that would do more to settle the confidence of the community in these books, than anything else.

He was much in earnest to vindicate the broad ground that where books are originally written by Calvinists, *they are not to be deprived of their denominational matter for wider circulation, or under any other pretence whatever.* It was not right. Here, said he, is a Calvinistic family, and here is a book of Edwards', which the author originally intended for their use, but they take into their hands one of the altered edition, and what is their own is not there. It is not right that they should be thus defrauded, and the impression Edwards designed to produce, be lost. It is not right that every thing distinctive should be thus undermined, and carried off, and the great denominational view which had been originally made to stand out in the book, lose its position there. This remark was a general one, applying to all other denominations besides Presbyterian. What to do exactly, he could not say. He wished not to injure the Society, and therefore at this time, he was not for adopting the Report just as it was before them. Still he wished to approve of what the Committee had done, feeling as he did, that they had pursued the course that ought to be pursued. He was therefore in favor of postponing the consideration of the Report until the next year, commending it to the early consideration of Synod at that time, and continuing the Committee.

Mr. Hatfield said, he hoped that Dr. Adams' resolution would not prevail. He did not think that it was desirable even on the part of the officers of the Tract Society. "If I were one of the Secretaries of the Society," said he, "I should be very unwilling to have the action of this Synod upon this subject postponed. The Secretaries, or the members of the Publishing Committee, have, in the discharge of what they deemed to be their duty, pursued a course which has brought upon them the reprehension of many distinguished men in the Christian community. Now if I were called to act in their capacity, it would be a matter of very serious concern with me, whether I should go forward in such a course, and lay myself open to the repeated censures of the friends of the Society or not. I would wish and *seek* for the most open, frank, unbiassed, expression of feeling. I would want men to speak out everywhere, all over the land, and tell me honestly their opinion of this matter. So far from seeking to hush it up, I would ask Presbyteries, Associations and Synods, as many as would, to express their candid judgment in the matter, that if I could not be sustained in my course of action, I might abandon it."

"This subject," he proceeded to say, "is not of trifling concern. It is a question of very great moment, in the first place, *whether the publications of the Society should be altered at all from their originals.* The man to whom such a work is entrusted may well proceed with great caution. It is a most delicate and difficult business. A very slight alteration, or omission, or addition, may so materially affect the sense of an author, that it becomes a very serious question whether we ought to allow any such changes."

He would cite a case. Dr. Johnson, in making some remarks on Kames' Sketches of the History of Man, alludes to the manner in which he had made a quotation from Chappe D'Anteroche, a French author. The latter, in one of his works, had related some particulars of the sufferings of a female who had been executed in Russia. He says that "the spectators thought her innocent, nevertheless, she was guilty." Lord Kames merely quotes the former part of this declaration, leaving out of sight what D'Anteroche affirms respecting her guilt. Johnson takes him to task for it, and observes, "Now this is being as culpable as any one can conceive, to misrepresent fact in a book, and for what motive? It is like one of those lies which people tell, one cannot see why."

"I do not mean to say," continued Mr. H., "that those who have made the alterations in the publications of the Tract Society, ever meant to tell an untruth; but, in examining these books and seeing the frequency with which these alterations occur, I have not been able, in many cases, to see why they were made, so little occasion has there seemed to be for them."

He would also refer to another illustration which occurs in the early history of the church, showing that it is an exceedingly delicate matter to alter the words or works of an author. Arius would have been content if they had given him but a *jot*, a single *iota*. All that the Arians asked for at the council of Nice, was that the word "homoiousion to Patri," (*like* substance with the Father,) should be substituted instead of "homo-ousion to Patri," (*same* substance with the Father. It seemed a very small thing, but had they been indulged, what would have been the consequences to the cause of truth? So the Nestorians asked for the change of only a letter or two in the creed, theodochos, (*receptacle* of God,) instead of theotokos, (*mother* of God.)

"These examples," he observed, "show that the work of alteration is not to be regarded as a light matter. This Synod and every other ecclesiastical body should speak out, and let the Society know what they think about the work which they have undertaken. True, they cannot adjudicate in the case; they cannot tell the Society what they must do, but they can give them their own opinions about it. They can say whether they wish to see a good old Puritan of the 16th century, in his own proper dress, round hat and all, as he appeared in the Courts of the Stuarts, and made those corrupt monarchs tremble, or to see him dressed up as a dandy of the 19th century. They can say whether they wish to see their doctrines stated in their own language, or in the language of others; whether they wish to know just what they did say, or something else which they never did say, and never would have said. So that the conductors of the Society may know whether it is best for them to go on altering books, or cease from the work.

"But if it be conceded that they may go on, they ought to know, in the second place, *whether their system of announcing these alterations is satisfactory to the Christian community.* In respect to this point, pledges have been given in the last Annual Report, and it is said, we must give the Society an opportunity to fulfil these pledges."

Mr. H. then proceeded to remark, that the announcements prefixed to the books issued by the Tract Society since the anniversary should be regarded as an interpretation of the pledge given in the last Annual Report of the Society, and he appealed to the Secretaries present to say, whether they did not themselves regard these announcements as a fulfillment of that pledge.

Rev. Mr. Cook, one of the Secretaries, then rose and informed Synod, the other Secretaries not objecting, that he *did* regard these announcements as a fulfillment of that pledge.

Mr. H., having obtained this admission, then proceeded to observe, that "we need not wait a whole year in order to know how this pledge is to be carried out: we know already. These three books shew it conclusively. The Secretary tells us that the notices were prepared in accordance with that pledge. Mr. McLane has already shown what has been done with one of these books. Let us now see whether the announcement prefixed to 'Flavel's Method of Grace,' tells the whole truth or not. The announcement is as follows:—

"'The present edition of this excellent treatise is printed from the London edition of Flavel's works, 1820, collated with the second edition of the Method of Grace, London, 1699, and carefully revised. Obsolete or antiquated phraseology has been in numerous instances corrected; a few denominational or technical theological terms or phrases dropped; obscure, loaded, or repetitious passages and notes, especially in the dead languages, abbreviated or omitted, and the heads and subdivisions simplified; but the principal thoughts, with the exception of a single point in the first chapter, have been scrupulously retained, generally in the very words of the author. A valuable table of contents has also been added.'

"Here, we are told, that they have taken great care to procure the best edition of the 'Method of Grace,' and that pains have been taken to secure great accuracy, if not in so many words, yet in effect. So any one would understand it, and the reader would suppose that, with the exceptions stated in the notice, he had a very pure edition of this work. But what is the fact in the case?

"They tell us that they have simplified the subdivisions, &c. But, in my apprehension, Flavel is much more simple and luminous as he appears in his own works, than as they have printed him.

Here is the original, (holding up a folio containing the first volume of his works,) and, I must say, that there is a beautiful simplicity here, that I do not find in the Society's edition. In the original, you can see at a glance what the author designs to present or prove. It stands out upon the page. He lays out his work with such method, clearness, and comprehensiveness, that you are seldom, if ever, at a loss to know what he is doing. Such, however, is not the case in the reprint. There have been very numerous alterations and omissions in these particulars."

But he would pass from *style*, which is but a small matter, after all, compared with the author's *sentiments and thoughts*. "Let us see," said he, "if they have altered or omitted any of these. Open now the Society's book, (and he held it in his hand,) and there is not the least appearance, from the beginning to the end, that anything is left out. You read on, and suppose that you are reading just as the author wrote it, and in the same order of thought. There are no asterisks in the body of the work, to denote a break in that order, and no note of any kind to that effect, save in the announcement on the back of the title-page. If there have been any changes made, it is impossible for you to tell where they have been made, or of what nature, or to what extent. The reader is not permitted to judge whether the changes were judicious or not, as he can in no way, except by careful comparison with the original, tell what they are.

"In the prefatory notice we are told that the principal *thoughts* of the author have been carefully retained, except in *a single point*, in the first chapter. But what is that point? Where does the omission occur? Is there anything to notify the reader, as he comes to the place, that here a principal thought of the author has been omitted? Look carefully over that chapter, and it is impossible for you to tell anything about it. There is no seeming omission. You must go to the original treatise, and compare it line by line, and word by word. This I have done, and am prepared to show the nature and extent of the omission. Here it is, (he said, holding up the original,) and I will show you what it is. In this chapter you have a kind of summary or abstract of what the author thought of the method in which God imparted his grace to men. Here he blocks out his work, and lays down several propositions in which the Divine method of dealing with mankind is pointed out. The first three of these propositions are given. But the fourth is omitted, with all that Flavel says about it, amounting to *more than fifty lines*. His fifth proposition is then called the fourth, and the remainder altered in like manner. I will give you a specimen of what they have omitted. Flavel says:

"'The application of Christ, with his saving benefits, is exactly of the same extent and latitude with the Father's election, and the

Son's intention in dying, and cannot possibly be extended to one soul farther. Whom he did predestinate them he also called, &c. Rom. 8: 30, Acts 13: 48, 2, Tim. 1: 9. The Father, Son and Spirit, (betwixt whom was the council of peace), work out their design in a perfect harmony and concert. As there was no jar in their council, so there can be none in the execution of it. Those whom the Father, before all time did choose, they, and they only, 'are the persons, whom the Son, when the fulness of time for the execution of that decree was come, died for,' &c. Such is the nature of what is omitted. It is the doctrine of *limited* atonement; the doctrine that Christ died only for the elect. Now, sir, as you know, I have no sympathy with that doctrine; this Synod has none. But Flavel had. It was a part of his scheme, an essential part. The author believed that the extent and application of the atonement were commensurate. It was absolutely essential to his view of the method of grace that this point should appear, and not be suppressed. Great injustice is done him by the omission. It is said by some one, 'better out than in.' Grant it. But how will you get it out? Any one at all acquainted with John Flavel's works, knows that the scheme of a *commercial atonement* runs through them all. An attempt has been made in the Tract Society's edition to throw it out. I am amazed that they should have ventured upon such a work—that they should ever have published Flavel at all. The warp and the woof of the whole fabric are of these materials; and to get rid of these views of the atonement, you must take out all the woof; and what sort of a web have you left? The objectionable doctrine is not thrown out of this reprint by this omission. It still remains, divested indeed of some of its boldest outlines, but still there. It is thus made the more dangerous; and in circulating these books, thus altered, we are giving currency to views which we cannot approve. If we must circulate such doctrines, let us have them in all their boldness, printed as the author himself gave them to the press. If you give any, give the whole.

"But, to recur to the prefatory notice again, we are told of but 'a single point' in which they have ventured to omit the principal thoughts of the author. I was greatly surprised to find, however, in comparing their edition with the original work, that *this statement is not according to the facts in the case.* I find numerous omissions and changes of the thoughts, and doctrinal statements of Flavel. Line after line, and paragraph after paragraph are omitted, of which not the slightest intimation is given, and where the breaches have been so closed up, that no one would, or could suspect such a thing.

"The whole 'Epistle Dedicatory,' to the amount of about five pages is omitted.

"Of the 'Epistle to the Reader,' more than half is omitted; amounting to two or three pages.

"On page 24 of their edition, they omit what Flavel says of the robe of Christ's righteousness, that it is 'all made by *free-grace*, and not by *free-will*.'

"On page 26, where the author says of man, 'that he is wholly polluted, and plunged into original and actual pollutions of nature and practice,' they omit the words '*original and actual*.'

"They have taken the liberty, on page 54, of changing the main proposition of the author's discourse. He says, that 'the preaching of the gospel by Christ's ambassadors is *the* means appointed for the reconciling and bringing home of sinners to Christ.' They make him to say, 'the *principal* means,' &c. Why this addition?

Dr. Cox observed: "There were no *colporteurs* in Flavel's day. It would not do to shut them out."

Mr. Hatfield then proceeded to observe that a serious change had also been made on page 54. Speaking of the sin of Adam, Flavel says: 'Other sins, like a single bullet, kill particular persons; but this, like a chain-shot, cuts off multitudes as the sand upon the sea-shore, which no man can number.' This they omit, and for the following, when speaking of Adam, he says:—'a man understanding himself to be a public, complexive person, carrying not only his own, but the happiness of the world in his hand;' they say, merely:—'a man on whom depended not only his own, but the happiness of the whole world.'

"Where Flavel, p. 64, says of the Spirit, that it is '*arbitrarily dispensed*,' this fact they suppress.

"On the subject of the sinner's ability, they have made many changes. If Flavel says, p. 75, 'till God draw, the soul *cannot come* to Christ,' they make him to say, 'the soul *comes* not to Christ;' and p. 78, where Flavel says, 'no man *can* come till God draw him,' they say, 'no man *will* come,' &c. Yet the very text of the discourse in which these passages are found is:—'No man *can* come unto me, except the Father draw him.'

"They omit also, p. 100, such a passage as the following:—'For, as it is well noted by a learned man, the apostle doth not say of these Ephesians, that they were half dead, or sick and infirm, but dead wholly, altogether dead; destitute of any faculty or ability, so much as to think one good thought or perform one good act.'

"A very considerable omission occurs on page 102. In speaking of regeneration, Flavel says:—'Nor is it limited to this or that faculty of the soul, but grace or life is poured into all the faculties. Behold, all things are become new, 2 Cor. 5: 17. The understanding, will, thoughts and affections are all renewed by it; the whole inner man is changed; yea, the tongue and hand, the dis-

[illegible] and actions, even all the ways and courses of the outward man are renewed by it.'

"A still more considerable alteration has been made on pages 110 and 111, of which I will only say in substance, that where Flavel affirms the passivity of the sinner in respect to his own regeneration, and endeavors to prove it by five distinct arguments, they have entirely suppressed his proposition, omitted the arguments as such, and frittered away even the substance of the whole passage, doing great injustice to the author.

"I will mention but one or two more cases of the kind. They have omitted what Flavel says on p. 112: 'Nature hath neither ability, nor will, power or desire to come to Christ.' On p. 133, they omit also the following:—'If Adam's sin became ours by imputation, then so doth Christ's righteousness also become ours by imputation. If Christ were made a sinner by the imputation of our sins to him who had no sins of his own, then we are made righteous by the imputation of Christ's righteousness to us, who have no righteousness of our own.'

"And thus," said Mr. H., "I might proceed at great length, if I had time, in citing instances in which they have taken similar liberties with Flavel. They have in numerous instances changed the words 'election,' 'elect,' 'the elect,' &c., to 'purpose,' 'believers,' 'the people of God,' 'God's children,' &c., or omitted them, even where it was the design of the author to bring out distinctly the doctrine of election, and where it entered into the matter of his reasoning. In one place they omit 14 lines, in another as many, in another 17, in another 20, in another 21, and frequently 5, 6, 7 and 8 lines. I have now given you some specimens of the character and extent of these alterations. Some that I have not named, and which are found in the latter part of the book, are quite as objectionable as those of which I have spoken.

"And now, how, I ask, are we to reconcile these alterations with the prefatory notice? Would any one expect to find such changes in the book, simply by reading that notice? Never! Yet we are told by the respected Secretary that this notice is a fulfillment of the pledge given in the Annual Report. This is the kind of notices that we are to expect. We are to have nothing more explicit than this. If such be the case, we have no need to put the Society on trial for another year. We know already what course is to be pursued. It is such a course as destroys all my confidence in their publications. When I take up one of their books, I know not whether I am reading the author's language or that of some one else.

"I say then, it is time that we spoke out. Whatever others do, I cannot prove recreant in such a case. Truth is dearer to me than reputation, and I hope and trust that the Synod will not shrink from the responsibility that is laid upon them."

Rev. Mr. Agnew, remarked that in some respects the Synod were perfectly united, and in others not, on this subject. There was but one sentiment as to the past course of the Tract Society, the Synod were perfectly united that the Society were wrong. As to the pledge also, they were united, and all could agree to say, that if that pledge was literally carried out, it would suit them, and meet their wishes. Also, as to the fundamental principles of their organization; they were united, and could bid their publications God speed.

But while these were the united sentiments of the Synod, he believed that any effort to reagitate the matter, would be a vain one, and fall down upon their own heads. Should they go on in it, they would be regarded as a little speckled bird taking the wings of a great eagle. He agreed with the views Judge Jessup had expressed, and hoped that the Synod would come to some result that was unanimous.

Here Mr. A. presented several resolutions.

Dr. Weeks claimed the floor as one that spoke but seldom, and seldom spoke long. He wanted to say that the Committee of the Synod, for their services in this matter, had his most hearty thanks. He wished to say it publicly, he was glad to say, and he would have Synod say, that this Committee *ought* to be thanked.

This fact of the alteration of books, was no new one to him. He had noticed it with pain years ago, in tracts, before ever they commenced with books, and it had greatly impaired his confidence in the Society. He himself had not the ability nor the time that the Committee had expended, to go into the examination, but a great deal was yet to be done, in order to give anything like a full exposition of the extent to which this practice has been carried. The best friends of the Society, were those who had pointed out these errors, and who would continue to do so.

As to the suggestions thrown out by one and another, that we should be "speckled birds," and "run our heads against a mountain of granite," and all that, he was not accustomed to allow such considerations to have a particle of weight with him. He stood by truth, if he stood alone.

"I am an old man, my brethren, soon going into the grave. But nothing that may be after me, so disturbs me, as the thought that my publications may be altered, and words go as my testimony, which are not mine. I could not die in peace if I thought this would be so. Should it be done, I give notice that I look upon it as a fraud upon my memory, as it is a fraud upon the memory of Jonathan Edwards, that this has been done to him. Whatever works are written, I wish to read them as they are, and if I do not accord with their sentiments in all respects, I wish the privilege of reading them in their own language." Too unwell to say more, he would conclude by thanking the Committee for what they had done, and exhorting them to increased activity and zeal.

Rev. Mr. Kanouse did not wish to censure, but rather to commend the committee for their arduous labors, but still he thought that their re-appointment would look too much like holding a rod over the shoulders of the Society, and of this he was not in favor.

Rev. Mr. Read.—If there was any intention on the part of members of the Synod again to empower the Committee to act as they may see fit, to this he was utterly opposed. To his mind, they had already, in their publications, far transcended the power that had been entrusted to them, and if God overrules it for good, to him be the glory. But if irritating matter was again to be printed by steam presses, and circulated with rail-road rapidity throughout the length and breadth of the land, about "horrible abridgments, dreadful mutilations," &c., as has been already the case, against this he must most solemnly protest. He could never consent to delegate any such authority as this, or set this Synod, which was but a fraction of a fraction of the Presbyterian Church, and itself a very insignificant fraction of the Tract Society, when considered as a whole, attempting to throw up barriers so high, that until we get to heaven, we can never see the men who believe in the same Saviour.

He was in favor of no resolution that would continue the Committee with such power.

Dr. Cox wished the Synod particularly to note, that in no way whatever had this Committee intimated any desire to be continued. In their place, and at the proper time, they were prepared to deny *in toto*, that they had transcended the power with which they had been entrusted.

Rev. R. G. Cook, though he did not appear as an officer of the Tract Society, nor on behalf of the Publishing Committee, with whom he had no official connection, nevertheless, thought some statements ought to be made to ecclaircize this matter, and throw off the clouds in which it had been involved.

The remarks of Mr. Hatfield had been of such a character, that the only reply of which they admitted, was to read a volume of some 400 pages, but for this the Synod had not time. The obscuration that Mr. H. had thrown around the subject, laid in this, that he confined himself in his quotations, to isolated sentences, and lost sight of the *drift* of the main body of the work. He had also overlooked the important fact, that it was announced on the title-page as an *abridged edition*. Over and above the ordinary announcement, an extraordinary one had been given also; but it would take up too much time to go into this point at length.

As to the book from which Mr. McLane had quoted, if after all the search of the keen-sighted "Secretary of the Committee," he had only found four or five instances of alteration—not a single passage in which the real meaning had been altered, [this Mr. McLane denied,] he really thought, that it was making the Society an offender for a word, to find fault with them for this. What did the word Arminian mean, at the time when Edwards wrote? Since then, the Methodist denomination has sprung up, and "he contended that to *retain* that term, is a falsification of history itself, in a book of 1845."

Mr. McLane.—Does not Edwards refer to the Wesleys, and were they not Arminians?

Dr. Adams hoped that Mr. Cook would not go into a discussion of the question, on its merits. They were now trying to settle it by an amicable adjustment.

Dr. Skinner wished to understand whether Mr. Cook contended for the right to change the statements of the dead, in order to accommodate them to the verities of the living? If this matter were gone into, he, for one, wished to have a part in that discussion.

Mr. Cook, while he would not shrink from the discussion, thought that there was a pertinacity in this matter, though that was not precisely the word he wished to use, which led him on to say more than he would otherwise do. But at the suggestion of Dr. Adams, he was content to drop the subject where it was.

Dr. Patton hoped Mr. Cook would not sit down with any impression on his mind, that there was an unwillingness on the part of the Synod, to listen to any statements whatever, that he had to make. For one, he would be very glad to have him continue his remarks. If he does not do so, there is no antidote before the Synod, to that which has been already said in their hearing. He was in favor of the most extensive latitude of remark that Mr. Cook might wish to pursue, and he hoped Mr. Cook would not feel constrained to sit down, before he said all that he wished.

Dr. Adams intimated the same.

Dr. Patton thought it Mr. Cook's duty to go on, and correct any misstatements or misapprehensions that he might deem necessary.

Dr. Adams.—If we are to go into the merits of the question, he hoped Mr. Cook would feel perfectly free to keep the floor for a week.

Dr. Eddy, as a member of Synod and of the Synod's Committee, wished it to be distinctly understood, in order to leave a correct impression upon the public mind, not only of their doings, but of the design of their doings, that the Synod and the Synod's Committee had done nothing whatever, to arrest the course of remark by Mr. Cook. Should such a representation be made in any of the reports of these proceedings, that should be given to the world, it would be a source of incalculable mischief. He wished Mr. Cook to go on, unless he wished not to do so. He must have the right to say just what he desires, and unless he waives that right, he hoped no member of the Synod would endeavor to interrupt its exercise, or take it away. Let it be remarked, as brother Cook knows, that the suggestion for him to cease, came from those in the Synod, whom he would regard as sympathizing the most strongly with him, and not from any members of the Committee.

But if Mr. Cook proceeded in the remarks that he had commenced, he, for one, as a lover of truth, could not consent, simply to save time, to waive his right, as a member of the Committee, to defend them and defend himself, to the full extent that might be necessary, though it should take a week or a month. Let him go on, and let us reply.

Dr. Cox was in favor of the same.

Dr. Eddy then moved that Mr. Cook go on, and the motion was seconded.

Mr. Cook remarked that he was only in Synod by courtesy, as a corresponding member, and he had no wish that the Synod should extend an act of courtesy to him a second time. He would only enquire, whether in case the two resolutions before the Synod should pass, the effect would be to prevent the printing of the Committee's report?

The Moderator thought the Synod competent to do as they pleased as to that matter.

Dr. Patton moved that Mr. Cook proceed.

Dr. Eddy amended the motion, "that Mr. Cook and others be allowed to express themselves," &c.

Rev. Mr. Read was in favor of having the subject dropped for the present, though if it should be discussed, he too wished full time to be heard.

Dr. Patton would have it known, that the Committee were in favor of discussing the subject *ad libitum.*

Rev. Mr. Cook denied that any thing had been done by the Committee or the Synod, to stop the progress of his remarks, and waived his right to the floor.

Dr. Weeks could not vote for the resolutions of Mr. Agnew. It was too uncertain what the literal redemption of the pledge might mean—some would understand one thing, some another. He wished the resolutions read again. This was done, and on motion, they were taken up separately.

Dr. Eddy could not vote for the preamble, without looking beyond it for its meaning, into the resolutions themselves. He would offer a substitute, which he hoped would bring the whole matter to an amicable conclusion. A member of the Publishing Committee, all the members of the Synod's Committee, and the original mover of the resolution for indefinite postponement, had expressed to him their approval of it, and he confidently expected that it would meet the unanimous approval of the Synod. It read as follows:

"In consequence of the pledges given to the Christian public, in the last Annual Report of the American Tract Society, and the action of the Board of Directors, held immediately after the last Annual Meeting of the Tract Society,

"Resolved, That the Report of the Committee be placed upon the docket, for consideration at the next Annual Meeting of the Synod, if in their mind, at that time, any further action shall be required in the case."

The preamble and resolutions were adopted unanimously.

MINUTES

OF THE

SYNOD OF NEW-YORK AND NEW-JERSEY.

OCTOBER, 1846.

NEW-YORK:
PRINTED BY LEAVITT, TROW & COMPANY,
No. 33 ANN-STREET.
1846.

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OF

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ituting of the Synod. The roll was made out, and is as

Presbytery of Hudson.

NISTERS.	CHURCHES.	ELDERS.
rane.	Florida,	Thomas Armstrong.
Timlow.	Chester,	Ira Hawkins.
G. Armstrong.	Bethlehem,	Robert Denniston.
ns Robinson.	Middletown,	William S. Webb.
l T. Wood.	Denton,	Moses Sawyer.
am W. Newell.	West Town,	*Henry Decker.
t. Johnson.	mery,	*Walter Mead.
than B. Hubbard.		
haniel Elmer.		
illiam Y. Miller.		
James W. Wood.		
George Pierson.		

y of North River.

onathan Silliman.	Windsor,	Samuel Moores.
Henry G. Ludlow.		
Benj. F. Wile.		

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at the opening of the Synod.

SYNOD OF NEW-YORK AND NEW-JERSEY.

THE Synod of New-York and New-Jersey met in the Spring-street Presbyterian church, New-York, on Tuesday, October 20, 1846, at half past seven o'clock, P. M., and was opened with a sermon by the Moderator, the Rev. HENRY G. LUDLOW, from Jeremiah 14 : 8. "O the Hope of Israel, the Savior thereof in time of trouble, why shouldst thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?"

After the sermon, the Moderator offered prayer, and presided during the constituting of the Synod. The roll was made out, and is as follows:

Presbytery of Hudson.

MINISTERS.	CHURCHES.	ELDERS.
Daniel Crane.	Florida,	Thomas Armstrong.
William Timlow.	Chester,	Ira Hawkins.
Robert G. Armstrong.	Bethlehem,	Robert Denniston.
Phinehas Robinson.	Middletown,	William S. Webb.
Daniel T. Wood.	Denton,	Moses Sawyer.
William W. Newell.	West Town,	*Henry Decker.
O. M. Johnson.	Montgomery,	*Walter Mead.
Jonathan B. Hubbard.		
Nathaniel Elmer.		
*William Y. Miller.		
*James W. Wood.		
*George Pierson.		

Presbytery of North River.

Jonathan Silliman.	New Windsor,	Samuel Moores.
Henry G. Ludlow.		
Benj. F. Wile.		

---

* Not present at the opening of the Synod.

MINISTERS.	CHURCHES.	ELDERS.
Isaac C. Beach.		
John N. Lewis.		
William N. Sayre.		
A. Cogswell Frissell.		
William K. Platt.		
James M. Bruen.		
*Sumner Mandeville.		

Presbytery of Long Island.

Anson Sheldon.	Franklinville,	David Williamson.
J. Addison Saxton.	Southold,	Benj. H. Hallock.
George F. Wiswell.	Greenport,	Richard Cook.
John Woodbridge.		

Presbytery of New-York, 3d.

Thos. H. Skinner, D. D.	Mercer-street,	Anson G. Phelps.
William Patton, D. D.	Spring-street,	N. T. Eldredge.
Herman Norton.	First Colored,	Edward Stoutenburgh,
Theodore S. Wright.	Tenth,	Joseph F. Joy.
Edwin F. Hatfield.	Brainerd,	Wm. A. Booth.
James Knox.	Houston-street,	David Stevens.
Geo. B. Cheever, D. D.	Thirteenth-street,	John P. Cumming.
Samuel D. Burchard.	Allen-street,	George Betts.
David B. Coe.		
J. Addison Cary.		
D. D. T. McLaughlin.		
Selden Haynes.		
Francis C. Woodworth.		
*Charles Hall.		
*Asa D. Smith.		
*Edward Robinson, D. D.		
*Frederic G. Clark.		

Presbytery of New-York, 4th.

Charles H. Read.	Bleecker-street,	Charles Gould.
Daniel T. Bagg.	Central,	Frederic Bull.
James I. Ostrom.	Pearl-street,	Hugh Aikman.
Mason Noble.	Carmine-street,	J. Cole.
Horace Eaton.	Madison-street,	Aaron Warner.
Charles Hawley.	Eighth Avenue,	Noah Woodruff.
Ezra H. Gillett.	Eleventh,	E. B. Littell.
Henry White, D. D.	New Rochelle,	Elbert J. Roosevelt.
Wm. J. Armstrong, D. D.	Harlem,	Edgar Ketchum.
John Spaulding.	Eighth-street,	Elijah Houghton.
L. Burton Rockwood.	Hav'straw, Centr'l,	Epenetus Wheeler.
William R. Chapman.	Sixth-street,	David L. Dodge.
Thos. H. Skinner, Jr.		
*William Adams, D. D.		

Presbytery of Brooklyn.

Isaac Lewis, D. D.	Brooklyn, 1st,	T. Allen.
Walter H. Bidwell.	" 3d,	C. S. Halsted.

MINISTERS.	CHURCHES.	ELDERS.
William B. Lewis.	Brooklyn, South,	John A. Davenport.
Samuel T. Spear.	Williamsb'gh, 1st.	Paul J. Fish.
James W. McLane.	Haverstraw,	Eli Gurnee.
James Hildreth.	Col'd, Carrsville,	John Clarkson.
Alfred Ketcham.		
John J. Owen.		
James M. Sherwood.		
James N. Gloucester.		

Presbytery of Newark.

Daniel G. Sprague.	Newark, 2d,	Isaac Van Wagenen.
Ansel D. Eddy, D. D.	" 3d,	William B. Guild.
Clifford S. Arms.	Orange, 1st,	Smith Williams.
Jonathan B. Condit.	" 2d,	Adonijah Osman.
Ebenezer Seymour.	" South,	Peter Peck.
Joseph S. Gallagher.	Paterson, 2d,	John Benson.
Thomas P. Hunt.	Madison,	William P. Conklin.
William Belden.	Plainfield, 2d,	Ephraim Coriell.
Samuel L. Tuttle.	Newark, 1st,	*Peter Jacobus.
William Whittaker.	" Central,	*Stephen G. Gould.
Aaron C. Adams.	West Bloomfield,	*Wm. S. Morris.
Michael F. Liebenau.		
*Ward Stafford.		
*William C. White.		
*William Bradley.		

Presbytery of Rockaway.

John Ford.	Hanover,	Moses D. Ward.
William Torrey.	Mendham,	Ira Condit.
Dan'l H. Johnson.	Stanhope,	Joseph W. Manning.
Sylvester Cooke.	Whippany,	Wm. H. Kitchell.
Thomas S. Ward.	Sparta,	David Corey.
Daniel E. Megie.	Wantage, 1st,	David H. Slosson.
John M. Johnson.	Rockaway,	*George Rowland.
Henry F. Wadsworth.		
Nehemiah P. Pearce.		
Nathaniel E. Pierson.		
*Barnabas King.		
*Joel Campbell.		
*Burtis C. Megie.		
*John Ward.		

Presbytery of Montrose.

Henry A. Rowland.	Honesdale,	Richard L. Seely.
John J. Slocum.	Wysox,	Abner C. Hinman.
Henry A. Riley.		*Elders*—57.
*Albert R. Raymond.		
Ministers—100.		

The Rev. HENRY A. ROWLAND was elected Moderator, and the Rev. Messrs. EBENEZER SEYMOUR and WILLIAM B. LEWIS were appointed clerks.

The Synod then adjourned, to meet to-morrow morning at nine o'clock, in the lecture-room of the Mercer-street church. Closed with prayer by the Moderator.

Wednesday, October 21.

The Synod met, according to adjournment, and was opened with prayer by the Moderator. The roll was called, and the following additional members were present, viz.—From the Presbytery of Hudson, Rev. George Pierson, and Mr. Walter Mead, elder; from the Presbytery of North River, Rev. Sumner Mandeville; from the Presbytery of New-York, 3d, Rev. Messrs. Edward Robinson, D. D., Asa D. Smith, and Frederick G. Clark; from the Presbytery of New-York, 4th, Rev. William Adams, D. D., and Mr. David L. Dodge, elder; from the Presbytery of Newark, Rev. Messrs. William Bradley and Ward Stafford, and Messrs. Peter Jacobus and Stephen G. Gould, elders; from the Presbytery of Rockaway, Rev. Messrs. John Ward, Joel Campbell and Burtis C. Megie; and from the Presbytery of Montrose, Rev. Albert R. Raymond. These members gave their reasons for previous absence, which were sustained.

The minutes of the opening session were read and approved.

Printed copies of the minutes of the last annual meeting were distributed.

The Rev. Messrs. Gideon N. Judd, Shubael G. Spees, Edward Hopper, Samuel W. Fisher and A. B. Lambert, of the Synod of Albany, Peter Lockwood, of the Synod of Geneva, Lewis C. Lockwood, of the Monroe Association, N. Y., Levi Spaulding, Missionary of the American Board to Ceylon, Samuel Day, of Litchfield North Association, Conn., William W. Patton, of the Hartford North Association, Conn., Noah Coe, of the Fairfield West Association, Conn., and William W. Scudder, of the Synod of New-Jersey, being present, were invited to sit as corresponding members.

The Rev. Messrs. Judd, Spees, Hopper, Fisher and Lambert appeared as commissioners from the Synod of Albany, and presented a communication from that Synod, in reference to the establishment of a religious periodical; which was read, and referred to the committee of this Synod on a religious newspaper and a board of publication.

The Moderator announced the standing committees as follows:—

1. *On bills and overtures.*—Rev. Messrs. I. Lewis, D. D., D. T. Wood, Slocum and McLane, and Messrs. Joy and Condit, elders.

2. *Judicial committee.*—Rev. Messrs. Ludlow, Eddy, D. H. Johnson and Skinner, and Messrs. Denniston and Phelps.

3. *On leave of absence.*—Rev. Messrs. O. M. Johnson and Sayre, and Mr. Hinman, elder.

4. *On the narrative of the state of religion.*—Rev. Messrs. Condit, Riley and Webb.

5. *On the minutes of the Assembly.*—Rev. Messrs. Adams and Hatfield, and Mr. Seely, elder.

On Presbyterial records.

Hudson. Rev. Messrs. Read and Bruen, and Mr. Cooke.

North River. Rev. Messrs. Ostrom and Eaton, and Mr. Aikman.

Long Island. Rev. Messrs. Spear and Timlow, and Mr. Houghton.

New-York, 3d. Rev. Messrs. Ford and Newell, and Mr. Van Wagenen.

New-York, 4th. Rev. Messrs. J. N. Lewis and Ketcham, and Mr. Moores.

Brooklyn. Rev. Messrs. Burchard and R. S. Armstrong, and Mr. Bull.

Newark. Rev. Messrs. Patton and Wile, and Mr. Booth.

Rockaway. Rev. Messrs. Noble and Beach, and Mr. Davenport.

Montrose. Rev. Messrs. Cooke and Knox, and Mr. Gould.

The Treasurer, Mr. Frederic Bull, read his report, which was referred to Messrs. Jacobus and Seely, as an auditing committee.

Rev. Mr. Bradley and Mr. Bull were appointed to collect fifty cents from each member present.

It was resolved, That the next annual meeting be held in the Central church, New-York, (Rev. Dr. Adams's,) on the third Tuesday in October, 1847, at half past seven o'clock, P. M.; and that the meetings for business be in the lecture-room of the Mercer-street church.

Rev. Messrs. Wm. Adams, D. D., Read, Haynes and T. H. Skinner, Jr., and Messrs. James Bliss, M. D., F. Bull and Wm. A. Booth, were appointed a committee of arrangements.

Rev. Drs. Patton, Eddy and Adams were appointed to nominate a preacher and subject of discourse for Wednesday evening in the next annual meeting.

The statistical reports from the Presbyteries were read and committed to the Stated clerk: and the narratives of the state of religion were received and referred to the Committee on the Narrative.

Rev. Mr. Spaulding, in the name of Dr. Scudder, missionary of the American Board, now about to return to Ceylon, presented to the Synod a number of copies, being one for each member present, of a work by Dr. S., entitled "The Redeemer's last command." The donation was received, and thanks were tendered to the author and to Mr. Spaulding.

The auditing committee reported that they had examined the Treasurer's account, and found it correct, and that there is a balance in the treasury of fifteen dollars and thirty-four cents.

Mr. Frederic Bull was re-elected Treasurer, and the Rev. William B. Lewis, Stated clerk.

The following report was referred to the Rev. Messrs. Eddy, Ford, Riley, McLane, H. White, Haynes, Sheldon, Wile and O. M. Johnson, being one minister from each Presbytery :

The committee on the minutes of the General Assembly would call the attention of the Synod to the two overtures of the Assembly relative to the changes of the Constitution, on pages 30 and 35; and also to the adjournment of the Assembly, to meet at Cincinnati, in May, 1847, and the order of said Assembly to the several Synods and Presbyteries, to send up their respective records for review, on page 38.

The committee of arrangements reported, and their report having been amended was adopted, as follows :

For the Synodical prayer-meeting, on Thursday evening, at half past seven o'clock.

1. Invocation and reading a hymn, by the Moderator.
2. Prayer, Rev. Mr. Chapman.
3. Address, Rev. Mr. Newell.
4. Reading a hymn, by the Moderator.
5. Reading the narrative, by the writer.
6. Prayer, Rev. Mr. Arms.
7. Address, Rev. Mr. Read.
8. Prayer, Rev. Mr. Platt.
9. Doxology and benediction, by the Moderator.

A recess was then taken until half past three o'clock.

After the recess, the Rev. David L. Ogden, of the Synod of Utica, Rev. Professor Stuart, of the Andover Theological Seminary, and Rev. Professor Shepard, of Penobscot Association, Maine, being present, were invited to sit as corresponding members.

Rev. Messrs. William Y. Miller and James W. Wood, and Mr. Henry Decker, elder, of the Presbytery of Hudson, and the Rev. Charles Hall, of the Third Presbytery of New-York, appeared in the Synod, and their reasons for previous absence were sustained.

The committee on the records of the Presbytery of the North River reported, recommending that they be approved as far as written ; which was adopted.

The overture deferred from last year, on church polity, was postponed to next year.

The following overture deferred from last year, was referred to Rev. Messrs. A. D. Smith and Wile, and Judge Denniston :

1. *Resolved*, That the subject of the mode of electing Ruling Elders and Deacons, with a view to something like uniformity in our churches in such election ; and

2. That the questions of rotation in office, and periodical elections, with respect to those officers, not affecting their permanency of office as distinguished from their installed relations, nor obscuring their re-eligibleness in any election, be overtured to the Synod for consideration and such action in the premises as they may deem expedient.

New-York, *Oct.* 22, 1845.

Signed, SAMUEL H. COX,
W. ADAMS.

The report which was deferred from last year, on the overture on marriage and divorce, was discussed, and postponed to next year.

The following report was read:

The committee to whom was referred "the subject of appointing a delegation to the convention of Protestant churches to be held in London, in May, 1846, with powers," report: That they appointed the Rev. Drs. Cox, Patton, Mason, White, Brinsmade and Skinner and the Rev. Wm. B. Lewis, and Hon. Cyrus P. Smith, Hon. William Jessup, Charles Butler, Esq., Edgcomb H. Blatchford, Esq., and Treadwell Ketchum, Esq.; and that the Rev. Drs. Cox, Patton, Mason, Brinsmade and Skinner, and Charles Butler, Esq. attended the convention; but that they attended only as individuals, the convention not being composed of delegates from ecclesiastical bodies.

The report was accepted; and it was made the order of the day for ten o'clock to-morrow morning, to hear any gentleman who was a a member of the convention in London.

The committee on the records of the Presbytery of Newark made a report, which was under discussion, when

A recess was taken, until half past seven o'clock, to meet in the Spring-street church.

At half past seven o'clock, the Rev. Professor White preached, according to appointment, on the Abrahamic covenant, from Galatians, 3: 8. "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."

After the services, the Synod adjourned to meet to-morrow morning, at nine o'clock, in the lecture-room of the Mercer-street church. Closed with prayer by Dr. Eddy.

Thursday, October 22.

The Synod met, according to adjournment, and was opened with prayer by the Rev. Mr. Riley.

The roll was called, and the Rev. Barnabas King and Mr. George Rowland, elder, of the Presbytery of Rockaway, and the Rev. William C. White, of the Presbytery of Newark, appeared in the Synod, and gave their reasons for previous absence, which were sustained.

The minutes of the proceedings of yesterday were read and approved.

It was resolved, That the Rev. Professor White be requested to furnish for publication in the National Preacher, a copy of the sermon delivered by him last evening.

On recommendation of the committee to nominate a preacher and his subject of discourse, for Wednesday evening in the next annual meeting, the Rev. Thomas H. Skinner, D. D. was appointed to preach on the nature of the atonement.

all the members of the Synod's Committee, and the original mover of the resolution for indefinite postponement, had expressed to him their approval of it, and he confidently expected that it would meet the unanimous approval of the Synod. It read as follows:

"In consequence of the pledges given to the Christian public, in the last Annual Report of the American Tract Society, and the action of the Board of Directors, held immediately after the last Annual Meeting of the Tract Society,

"Resolved, That the Report of the Committee be placed upon the docket, for consideration at the next Annual Meeting of the Synod, if in their mind, at that time, any further action shall be required in the case."

The preamble and resolutions were adopted unanimously.

MINUTES

OF THE

SYNOD OF NEW-YORK AND NEW-JERSEY.

OCTOBER, 1846.

NEW-YORK:
PRINTED BY LEAVITT, TROW & COMPANY,
No. 33 ANN-STREET.
1846.

At half past seven, the Synodical prayer meeting was attended, and the services conducted in the prescribed order, except that in the absence of the Rev. Mr. Platt, the Rev. Mr. Read offered the last prayer, after which the Synod adjourned to meet in the usual place of business to-morrow morning, at nine o'clock. Closed with prayer by the Moderator.

Friday, October 25.

The Synod met, according to adjournment, and was opened with prayer by the Rev. Mr. Timlow.

The minutes of the proceedings of yesterday were read and approved.

The Rev. Messrs. Milton Badger, D. D., of the Andover Association, Mass., and Daniel Gibbs, of the Synod of Albany, being present, were invited to sit as corresponding members.

The committee on bills and overtures presented Overture II., with a report thereon. The report, after discussion, was re-committed.

The same committee presented Overture III., as follows:

To the Synod of New-York and New-Jersey:

The undersigned, members of churches under the care of this Synod, respectfully ask your honorable body, as a patron of the American Board of Commissioners for Foreign Missions, to declare as your judgment, that a bigamist or polygamist, remaining such after faithful instruction as to his sin, is not a fit subject for membership in any Christian church either at home or abroad.

Signed, John Rankin, South church, Brooklyn; George M. Tracy, Mercer-street church, N. Y.; John T. Doubleday, South church, Brooklyn; Arthur Tappan, 1st church, Brooklyn; C. S. Sperry, do.; L. H. Pierson, Spring-street church, N. Y.; James N. Gloucester, 1st Colored church; Newport F. Henry, do.; Theo. S. Wright, pastor of do.; Ransom G. Williams, South church, Brooklyn; Augustus Fuller, do.; Edward A. Lambert, do.; William E. Doubleday, do.; Albert O. Willcox, Central Church, Broome-street, N. Y.; Wyllys Ames, South church, Brooklyn; C. Stockton Halsted, 3d church, Brooklyn.

With this overture the committee offered the following resolution, which was adopted:

Resolved, That as the Synod have full confidence in the course which the American Board will pursue on the subject of this memorial, as indicated by their late action at New Haven, therefore, the Synod see no reason at present for any further action on the subject.

The committee to whom certain acts of the General Assembly were referred, reported; and a minority of the committee also reported. These reports were under discussion, when

A communication was received from the managers of the Fair of the American Institute, inviting the Synod to attend there at some convenient hour to-day. Whereupon it was resolved, That the Synod tender their thanks for the invitation, and will visit the Fair at the close of this morning's session.

A recess was then taken until half past three o'clock.

After the recess, the Rev. Washington Roosevelt, of the Synod of Genessee, being present, was invited to sit as a corresponding member.

The following report was received, and ordered to be published:

The committee appointed by the Synod to attend the annual examination of the Union Theological Seminary, report:

That the examination commenced June 18, and continued five days. While it was conducted principally by the regular Teachers in the Seminary, Rev. Drs. White and Robinson, and Mr. Turner, the most unrestricted freedom was given to the committee to participate in it.

The subjects under examination were the Hebrew and Greek Scriptures, Natural and Revealed Religion, and Systematic Theology. The examinations were protracted and thorough, and left a deep impression on the minds of the committee that there was not only faithful instruction on the part of the Professors, but much sound scholarship among the students—that, indeed, in the departments of study just mentioned, the attainments of the students are not surpassed in any theological seminary in our country.

Twenty-four young men left the Seminary at its anniversary, having completed their three years' course, and are now, with some exceptions, engaged in active labors in the vineyard of the Lord.

The number of students now in the Seminary is more than one hundred, and all the interests of this beloved Institution are prosperous. It occupies a large place in the affections of the churches whose benefactions it has continued to receive; and we trust that after a few years more of struggle and prayer, it may be placed on a still more permanent foundation, and with increased facilities for usefulness, become a source of greater blessings to the Church.

In behalf of the committee,
MASON NOBLE, *Chairman.*

The Rev. Messrs. I. Lewis, D. D., George Pierson, John N. Lewis, Anson Sheldon, Selden Haynes, Horace Eaton, J. B. Condit, John M. Johnson and Henry A. Riley, were appointed to attend the next annual examination of the Seminary.

The committee to collect the tax, reported that they had collected sixty-four dollars and fifty cents, from one hundred and twenty-nine members. The report was accepted, and the committee discharged.

The committee on the records of the Fourth Presbytery of New York, reported, and their report was amended, and the book approved as far as written, viz., to page 14; and the Presbytery were directed to prefix to their book of records a certified copy of the proceedings of the Synod, last year, in reference to the arrangement of the Third and Fourth Presbyteries, on pages 161, 176 and 177, in the Synod's records. [Pages 8 and 16 in the printed minutes of 1845.]

The committee further reported, recommending the approval of the records, as far as written, in the book of the Second Presbytery, viz., to page 228.

The committee on the records of the Third Presbytery of New-

York, reported, recommending that they be approved as far as written, viz., to page 273, with the following exception: That it appears on pages 271, 272, that the sermon of a candidate was approved as a part of trials, when not heard by the Presbytery, but merely by report of a committee of two members of their body.

The janitor's bill, of $6 81, and the salary of the stated clerk, were ordered to be paid.

The committee on bills and overtures, to whom Overture II. had been re-committed, reported the same resolution thereon as before. Their report was adopted.

The overture is as follows:

To the Synod of New-York and New-Jersey:

The undersigned, members of churches under the care of this Synod, respectfully ask that a decided expression of opinion may be made by Synod, condemnatory of the preaching of slave-holders, in any of the pulpits connected with this body, and that effectual measures be adopted to prevent the occurrence of such a scandal at any future time.

Signed, John Rankin, South church, Brooklyn; George M. Tracy, Mercer-st. church, N. Y.; John T. Doubleday, South church, Brooklyn; Arthur Tappan, 1st church, Brooklyn; C. S. Sperry, do. do.; James N. Gloucester, 1st Colored church; Newport F. Henry, do. do.; H. Keese, 4th Free church, N. Y.; Ransom G. Williams, South church, Brooklyn; Edward A. Lambert, do. do.; William E. Doubleday, do. do.; Albert O. Willcox, Central church, N. Y.; Wyllys Ames, South church, Brooklyn; C. Stockton Halsted, Third church, Brooklyn.

The report on the overture is as follows:

The committee recommend that no action be taken in reference to this overture, inasmuch as the Synod have no jurisdiction in the case.

The unfinished business, viz., the acts of the Assembly, was then taken up, and after a protracted discussion, the consideration of the original report was postponed, for the introduction of the following substitute, which was adopted:

Resolved, That inasmuch as our minutes have been already reviewed by the General Assembly of 1846, and approved, their requisition that the records be sent up again for review, the Synod regard as unconstitutional, and therefore, they respectfully decline sending them up again for that purpose.

The committees on the records of the Presbyteries of Hudson, Rockaway, Montrose and Brooklyn reported, recommending that they be approved, as far as written. The reports were adopted.

The following resolution was adopted:

Resolved, That, in view of the protracted and almost universal suspension of the outpourings of the Spirit of God upon our churches, it be recommended to the churches under our care, to observe *Thursday the 12th day of November next*, as a day of fasting, humiliation and prayer; and that they abstain, on that day, from their ordinary avocations, and devote it to the solemn work of seeking most earnestly and devoutly a speedy restoration of the divine favor.

The following resolution was also adopted:

Resolved, That it be recommended to all our ministers and churches, to seek more earnestly of God a speedy termination of the evils of national warfare, and a universal diffusion of the blessings of peace.

The committee on a religious periodical reported in part, and were continued.

The overture on marrying a man to his brother's widow, was indefinitely postponed.

Overture I. was taken up, and the report of the committee on bills and overtures was adopted. The overture is as follows:

At a meeting of the Session of the Presbyterian church of Honesdale, held October 17, 1846, it was resolved, That in view of the difficulties and embarrassments arising from the part which secret societies often assume, in respect to the burial of the dead, it be overtured to the Synod to decide whether it is proper for ministers and churches to yield the discretion of this matter up to them, and what course ought a minister of the gospel to pursue when he is attempted to be displaced from his appropriate functions, for the introduction of another to perform the funeral services, on the ground of his belonging to such a secret society.

The report is as follows:

The committee recommend, that while the Synod fully disapprove of all secret societies, yet it should be left to each minister to act in the case presented, and all other similar cases, according to his own discretion.

It was ordered that the first standing rule be so altered as to read as follows:

Each Presbytery shall transmit to the stated clerk of the Synod, postpaid, a corrected roll of their members and churches, after their autumnal meeting, and at least one week before the meeting of the Synod, in each year.

The following report was accepted, and the committee discharged.

The committee on leave of absence report, that they have excused from farther attendance, on the ground of ill health, Messrs. D. Crane, Stafford, Coriell, Wile, Wadsworth, Liebenau, J. W. Wood, Osmun, Silliman, A. Ketcham, Timlow, J. B. Condit and I. C. Beach.

They have also excused, for various urgent reasons demanding their absence, Messrs. Saxton, F. G. Clark, T. H. Skinner, D. D., Kitchell, N. P. Pearce, M. D. Ward, Jacobus, Wm. N. Sayre, Campbell, Denniston, W. Conklin, Arms, Gallagher, Bradley, Mandeville, Van Wagenen, Elmer, Tuttle, Guild, W. Y. Miller, Hallock, Wiswell, R. G. Armstrong and P. Robinson.

The roll was then called, and it was ascertained that the following persons had gone without leave, who are to be required next year to answer for the same: viz.

Rev. Messrs. D. T. Wood, Newell, J. B. Hubbard, Ludlow, Platt, Bruen, Sheldon, Wright, Hall, Knox, Cheever, Burchard, Coe, E. Robinson, Haynes, Woodworth, Bagg, Noble, Eaton, H. White, Rockwood, Chapman, Spear, Hildreth, Owen, Gloucester, Hunt, Belden, Whittaker, A. C. Adams, B. King, Torrey, S. Cooke, B. C. Megie, D. E. Megie, J. M. Johnson, J. Ward, N. E. Pierson and Raymond.

Elders, Messrs. T. Armstrong, Hawkins, Webb, Decker, Moores, Williamson, R. Cook, Phelps, Eldredge, Stoutenburgh, Joy, Stevens, Betts, Bull, J. Cole, Warner, Woodruff, Littell, Dodge, Roosevelt, Ketchum, Houghton, Wheeler, Allen, Halsted, Davenport, Fish, Gurnee, Clarkson, S. G. Gould, Williams, Peck, Morris, Benson, Rowland, Condit, Manning, Corey and Slosson.

Thanks were tendered to the trustees of the Spring-street and Mercer-street churches, for the accommodations afforded the Synod, during these sessions; and to the families whose hospitality the members have enjoyed.

It was referred to the stated clerk to prepare an abstract of the minutes, for publication in the religious papers.

The minutes of to-day were read and approved, and

The Synod adjourned, to meet in the Central Presbyterian church, New-York, on the third Tuesday of October, 1847, at half past seven o'clock, P. M.

Closed with prayer and the benediction by the Moderator.

W. B. LEWIS, Stated Clerk.

Address, 48 Willow-st., Brooklyn, Long Island.

APPENDIX.

NARRATIVE OF THE STATE OF RELIGION.

It is good to pause once a year and take account of the state of our churches, recording what is prosperous and what is adverse, that we may be led to honor God for his mercies and humble ourselves for our sins. This annual narrative cannot wear the cheering character which has belonged to our reports in some former years. The language in which the churches speak to us is generally that of lamentation in view of the absence of the special influences of the Spirit. As we have turned to one section and then to another, it is only here and there that we meet with the evidence of the triumph of grace. Not despising the day of small things, we will record these visitations of mercy, to the glory of God. In each of four Presbyteries connected with this Synod, at least one church has enjoyed a refreshing from heaven. To other churches small accessions have been made. Though the number counted as the fruit of these awakenings is comparatively small, we notice with satisfaction that of those added to some of the churches the larger part were the children of the covenant. In these instances we have evidence that God has not entirely forsaken us; still we are compelled to adopt the mournful conclusion that spiritual slumber has been deep and universal.

Such a state of things is one of solemn moment. It is not that the rains of heaven are withheld, so that the fields of the husbandman are all blighted. This would be a sore judgment. But it is the more fearful judgment which is experienced when the Lord does not come to rain righteousness upon us. The harvests of the earth have been gathered in abundance, but few of the servants of the Lord who have gone forth, we trust weeping, bearing precious seed, are seen yet to return bringing their sheaves with them.

In this season of spiritual barrenness, we ask with deep interest, what is the position which the professed friends of Christ occupy? To what are their energies given? Is the power of christian character gone? Is the truth denied? Is the church of God despised? To these questions we reply, First,—we do not hear of many defections from the faith. Perhaps this might be reasonably expected in our present circumstances. Where the Spirit of God does not make the gospel powerful to the salvation of men, there is commonly such insensibility in the church to the love of Christ and to her obligations to her Head, as prepares the way for open defection. Secondly;—a conformity to the world is a quite prevalent feature of the state of professed christians. It amounts in some instances to that ardent pursuit of wealth, which looks like the absorbing devotion of those who make wealth their God. It is seen in some others in the adoption of worldly principles and practices to such an extent as to obscure the light of piety and greatly cripple its energies. The injunction, "Come out from among them and be ye separate," they seem to forget, so that the distinctive character of the christian is looked for in vain. The almost universal testimony is, that the conduct which exposes to discipline. is not remarkably increased; but that throughout our churches the vitality of religion is impaired by devotion to this world.

Such a destitution of spiritual influences cannot much longer continue without more fearful developments. How long before painful defections in faith and practice will be multiplied? How soon will the treasury of christian benevolence feel the effects of such a withdrawal of the Spirit's presence? With the diminished power of godliness in believers, the boldness of transgressors will be increased. Those who make void God's law, will do it with a higher hand. The moral restraints of the family will be weakened. Covenant obligations on the part of parents will be still more neglected. Our literary institutions will furnish a still smaller number of pious young men for the ranks of the christian ministry. The anticipation of the evils that must come upon us is alarming. It should awaken thought and self-examination. Confession of sin and repentance before God should follow; while the church should gather at her meetings for prayer with earnest supplication. The great blessing we need is the gift of the Holy Ghost, to sanctify the church, to roll back the tide of worldliness that is flowing in upon her, to convert our sons and our daughters, that Christianity may advance to its appointed conquests, and that God may be glorified.

There are some characteristics of our state, which ought in this connection to pass in review., fitted to encourage our hearts. The numbers in our congregations who regularly listen to the preaching of the gospel are not diminished, and in many places are increased. The fidelity of the ministry in preaching the truth, it is believed, is as distinguished at the present time, as it ever has been. The collateral agencies, especially, Sabbath Schools and Bible classes, are prosecuted with usual if not augmented vigor and interest. Harmony and order are remarkably prevalent. These are elements of our condition which call for grateful acknowledgment. They lead to this remark:— That while we are not permitted to rejoice in a great increase of numbers in our churches; and while many professed friends of Christ have come under the control of a worldly spirit, we have reason to believe that in others. we hope many, an important work is accomplishing in christian edification. Though the great object in preaching the gospel is the conversion of sinners, another and essential object is the building up of believers. If the cords of our Zion have not been greatly lengthened, we hope her stakes have been strengthened. From our pulpits the great doctrines and duties of the gospel have been enforced. It has been such preaching as is adapted to enlarge the mind in knowledge, to strengthen christian principle, to promote union in faith and effort, and stability in character. Painful as is the discipline through which we are now passing, it will not be without some happy fruit, if it leads the church to cultivate that life which is based on firm and intelligent principle, to employ that instrumentality which is scriptural and which is fitted to be permanent, to love better the good old ways, and to commit herself in all departments of her agency, with the conviction of simple dependence, to the Holy Spirit. Her strength does not consist mainly in her numbers, but in her holiness. Where her faith, knowledge, purity and humility abound, there is she strong. We believe God is now subjecting her faith to a trial from which it will come forth more true, intelligent and vigorous. We believe she is experiencing a discipline that will teach her more effectually the lesson which she is so prone to forget, of dependence, not on the adroitness of men, not on periodical pressures from extraordinary human agencies, but on God alone, in the use of the ordinary means of his own appointment.

It would be pleasant to report a progress in our efforts to check the sin of intemperance. This is true in some quarters. But it cannot be denied that in other sections, especially in our cities, there is less restraint on our young men, among whom the habit of using intoxicating drinks is alarmingly prevalent. The present position of the important enterprise of Temperance calls for the wise, earnest and united efforts of all the lovers of humanity.

The same cause which affects the spirituality of our churches, is invading the sanctity of the Sabbath, that is, the worldly tendencies of the times. We hail with joy the evidence that something is doing to check the violation of this day. But it is still an evil that demands distinct notice, concerning which we would cry aloud and spare not, that at least the entire influence of christian example may sustain the Sabbath Institution.

In reviewing the condition of our own Zion we are authorized to cherish hope. We rejoice in a happy uniformity in faith. The bonds of our fellowship are not broken. There is an increased attention to the true foundation of all christian unity, the love of the gospel and likeness to the Savior. We love our denominational unity, and we would make the bonds of love between ourselves still stronger, that we may be better prepared to enter into the unity of the whole church of Christ. We would indulge hope in view of the fact that no elements of distraction exist within our churches to hinder the action of the gospel. There are agitations without, there are many diverting influences, yet perhaps we shall not soon see the common mind more open than it now is, to the approach of religious influence. Let these signs of the times be marked with gratitude, and prompt to a speedy improvement of present opportunity.

We are also admonished to be humble before God. We are chastened for our backsliding. We have forsaken the Lord, and he has forsaken us. The fear is that many are willing to have it so. Ye that love Zion, look on her spiritual desolation. Be not satisfied with your sanctuaries, with your external prosperity, with the simple continuance of the appointed means of grace. What in a few years will be the report to be made of our condition, if these means are not made effectual to salvation? Come with penitent, prostrate hearts to the mercy-seat. As you remember days gone by, when sinners were brought in multitudes to the cross of Christ, be encouraged to send up the prayer with a true faith, Awake, Awake, put on strength, O arm of the Lord; awake as in the ancient days, in the generations of old. Arise, O Lord, plead thine own cause.

STATISTICAL TABLE.

Note.—P. denotes *Pastor*; S. S., *Stated Supply*; W. C., *Without Charge*; Agt., *Agent*; Inst., *Institute*; Ed., *Editor*; Tea., *Teacher*; Pr., *Principal*; Sec., *Secretary*; F. M., *Foreign Missionary*; Prof., *Professor*; V., *Vacant*; P. C., *Pastor of a Congregational Church.*

An asterisk denotes that information so marked was procured from the printed minutes of the General Assembly, in default of returns to the Synod.

MINISTERS, LICENTIATES AND CANDIDATES.	POST-OFFICE ADDRESS.	CHURCHES.	*Added on Exam.*	*Added on Certificate.*	*Total of Members.*	*Adults Baptized.*	*Infants Baptized.*
Presbytery of Hudson.							
Artemas Dean, W. C.	Salisb'y Mills, N.Y.						
Daniel Crane, W. C.	Canterbury, “						
William Timlow, P.	Amity, “	Amity, P.	4	3	141		2
Robert G. Armstrong,	Newburgh, “						
Phinehas Robinson S. S.	Blooming Grove“	Washingtonville, S. S.	1	1	123	1	3
Daniel T. Wood, P.	S. Middletown, “	Middletown, P.		4	329		5
George Pierson, P.	Florida, “	Florida, P.	1	5	136		1
William W. Newell, P.	Montgomery, “	Montgomery, P.	1	7	234	1	10
O. M. Johnson, P.	New Hampton “	Denton, P.		5	115		4
Wm. Y. Miller, P.	Ridgebury, “	Ridgebury, P.	2	2	169	1	4
James W. Wood, P.	Chester, “	Chester, P.		3	138		3
P. J. Burnham, Agt.	Bloomingburg, “						
Alex. O. Peloubet, W. C.	Bloomfield, N. J.						
Jonathan B. Hubbard, W. C.	New Windsor, N.Y.						
Nath'l Elmer, P.—15.	S. Middletown, “	Circleville, P.		2	69		
		Bethlehem, S. S.			168		
Licentiate.		West Town, V.		7	67		
Augustus Seward.		Unionville, V.—12.			105		
Candidate—1.			9	39	1794	3	32
Presbytery of North River.							
Jonathan Silliman, P.	Canterbury, N. Y.	Canterbury, P.	8	1	106		
Henry G. Ludlow, P.	Poughkeepsie, “	Poughkeepsie, P.	11	27	305		
Sumner Mandeville, P.	Freedom Plains,“	Freedom Plains, P.		1	129		3
Benjamin F. Wile, P.	Pleasant Valley,“	Pleasant Valley, P.			400		
Isaac C. Beach, S. S.	Newburgh, “	Newburgh 2d, S. S.			70		
John N. Lewis, S. S.	Salisb'y Mills, “						
William N. Sayre, P.	Pine Plains, “	Pine Plains, P.			80		
Daniel Brown, P.	Peekskill, “	Peekskill 2d, P.			83		
Sherman Hoyt, P.	Pleasant Plains,“	Pleasant Plains, P.			118		
A. Cogswell Frissell, P.	South Amenia, “	South Amenia, P.	16	1	73	12	1
James H. Howe, S. S.	Pleasant Valley,“	Wash'ton Hollow, S.S.	3	2	46		
William K. Platt, P.	Milton, “	Milton, P.		7	41		
James M. Bruen, P.—13.	New Windsor, “	New Windsor, P.			*57		
		Pleas. Val. West, V.			*55		
Candidates—4.		New Paltz, V.—14.	1		150	1	4
Presbytery of Long Island.			39	39	1713	13	9
Jonathan Huntting, W. C.	Southold, L. I.						
Jonathan Robinson, W. C.	Southampton, L. I.						
John D. Gardiner, W. C.	Sag Harbor, L. I.						
Abraham Luce, Jr., S. S.	Success, L. I.	Union Parish, S. S.			85		
Daniel Beers, W. C.	Orient, L. I.						
Ezra Youngs, W. C.	Cutchogue, L. I.						
Anson Sheldon, S. S.	Shelter Island, N.Y.	Shelter Island, S. S.	1	2	80		
Henry Clark, S. S.	Jamesport, L. I.	Franklinville, S. S.	1	1	62		
William Tobey,							
J. Addison Saxton, S. S.	New River, La.						
George F. Wiswell, P.	Southold, L. I.	Southold, P.	1	2	140		
John Woodbridge, P.—12.	Greenport, L. I.	Greenport, P.	3	15	121		
		Cutchogue, V.—6.					
Licentiate.							
George M. Tuthill.			6	20	488		

MINISTERS, LICENTIATES AND CANDIDATES.	POST OFFICE ADDRESS.	CHURCHES.	Added on Exam.	Added on Certificate.	Total of Members.	Adults Baptized.	Infants Baptized.
3d Presbytery of New-York.							
Tho's H. Skinner, D. D., P.	New-York City.	Mercer-st., P.			*520		
William Patton, D. D., P.	do.	Spring-st., P.	15	11	767	2	23
William Page, W. C.	do.						
Herman Norton, Sec.	do.						
Ebenezer Mason, W. C.	Paris, France.						
Theodore S. Wright, P.	New-York City.	First Colored, P.	7	4	430	2	6
Charles Hall, Sec.	do.						
Edwin F. Hatfield, P.	do.	Seventh, P.	85	32	1130	25	47
Edward A. Fraser, W. C.	do.						
James Knox, P.	do.	Tenth, P.	16	25	121	4	10
Geo. B. Cheever, D. D., P. C.	do.						
Asa D. Smith, P.	do.	Brainerd, P.	1	13	334	1	9
Royal West, W. C.	do.						
Selden Haynes, P.	do.	Houston-st., P.	6	18	369	2	29
Sam'l R. Brown, F. M.	Miss. Rooms, N. Y.	Ahmednuggur, P.	24		80		
Caleb Strong, P.	Montreal, C. E.	Montreal, P.			*180		
William Bradford, Ed.	New-York City.						
Samuel D. Burchard, P.	do.	Thirteenth-st., P.		5	187		1
David B. Coe, P.	do.	Allen-st., P.	3	24	420		10
Francis C. Woodworth, Ed	do.						
Edw. Robinson, D. D., Prof.	do.						
Charles P. Bush, W. C.	do.						
George Monilaws, W. C.	Apalachicola, Fa.						
J. Addison Cary, Tea.	New-York City.						
Frederick G. Clark, S. S.	Astoria, N. Y.						
D. D. Tompkins McLaughlin, W. C.—26.	New-York City.						
		Bloomingdale, V.	5	9	22		2
Licentiates.		Somers, 1st, V.—13.			48		2
William C. Foster.			162	141	4608	36	139
Amos E. Lawrence.							
John H. Kedzie.							
Elijah H. Bonney.							
Harrison O Howland.							
Joseph McKee.							
William H. Megie.							
Henry Osborn.							
Samuel Hurlbut.							
Noah F. Packard.							
Edward B. Bruen.							
Samuel P. Leeds.							
Augustus W. Cowles.							
William W. Atterbury.—14.							
Candidates.—7.							
4th Presbytery of New-York.							
James I. Ostrom, P.	New-York City.	Eighth Av., P.	6	22	221		20
Erskine Mason, D. D., P.	do.	Bleecker-st., P.			*361		
William Adams, D. D., P.	do.	Central, P.	12	26	567	2	22
Charles H. Read, P.	do.	Pearl-st., P.	19	28	383	4	13
Charles Hawley, P.	New Rochelle, N. Y.	New Rochelle, P.	1	10	59		3
Horace Eaton, P.	New-York City.	Sixth-st., P.	16	17	178	1	12
Jonathan I. Jones, P.	do.	Welsh, P.	9	19	152		47
Mason Noble, P.	do.	Eleventh, P.	6	21	285	1	11
D. Taylor Bagg, P.	do.	Madison-st., P.	41	34	346	12	29
Ezra H. Gillett, P.	Harlem, N. Y.	Harlem, P.	7	12	34	1	5
Tho's H. Skinner, Jr., P.	New-York City.	Carmine-st., P.	6	19	553		20
Wm. R. Chapman, P.	do.	Eighth-st., P.	1	1	277		7
John Spaulding, Sec.	do.						
Gorham D. Abbott, Tea.	do.						
Nehemiah Brown, W. C.	do.						
Dan'l L. Carroll, D.D., W.C.	do.						
Henry White, D. D., Prof.	do.						
E. Goodrich Smith, W. C.	do.						
Josephus B. Loring, S. S.	do.						
Edwin Holt, W. C.	Newburyport, Ms.						
L. Burton Rockwood, Ag't.	New-York City.						

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W. J. Armstrong D.D., Sec.	New-York City.						
M. D. Gordon, Chaplain.–23.	Sing Sing. . . .						
Licentiates.		Haverstraw, Central, S. S—13. . .	1	13	14		
Winthrop H. Phelps.							
Wm. H. Wilcox.			125	222	3430	21	189
Edwin J. Brantley.							
Amasa S Freeman.							
William Dempsey.							
Joseph H. Martin.							
Samuel F. Jones.							
Charles C. Durgin.							
Andrew Huntington.—9.							
Candidates—10.							
Presbytery of Brooklyn.							
Isaac Lewis, D. D., W. C.	New-York City.						
James H. Thomas, S S. .	Patchogue. L. I.						
Samuel H. Cox, D. D., P.	Brooklyn, N. Y.	Brooklyn 1st, P. .	8	30	853		23
Jona.M Rowland, Tract Agt.	do.						
Walter H. Bidwell, Ed. .	New-York City.						
William B Lewis, P. .	Brooklyn, N. Y.	Brooklyn 3d. P. .	9	15	370	2	17
Samuel T. Spear, P. . .	do.	Brooklyn, South, P.	16	68	268		11
James W. McLane, P. .	Williamsb'gh. L. I.	Williamsburgh 1st, P.			*102		
James Hildreth, P. . . .	Haverstraw, N. Y.	Haverstraw, P. .			*224		
George Duffield, Jr.. P. .	Brooklyn, N Y.	Brooklyn 5th, P. .	5	7	140	1	8
Henry Dean, Teacher. .	do.						
Alfred Ketcham, S. S. . .	Babylon, L. I. .						
J.J.Owen.Pr Cornelius Inst.	New-York City.						
Henry P Tappan D.D. Tea.	do.						
Edward Fairchild, do.	Brooklyn, N. Y.						
David DeF. Ely, do.	Bridgeport, Ct. .						
Benjamin W. Dwight, do.	Brooklyn, N. Y.						
Eli N. Sawtell, Sec. . .	New-York City.						
James M. Sherwood. W. C.	Brooklyn, N. Y. .						
Jas. N. Gloucester, S.S.—20.	New-York City.	Carrsville, col'd., S.S.-7.	3	2	16		2
Candidates—2.			41	122	1973	3	61
Presbytery of Newark.							
Wm. R Weeks, D.D., W.C.	Newark, N. J.						
Humphrey M. Perrine, W.C.	Stockbridge, Mass.						
Ward Stafford, W. C. . .	Bloomfield, N. J.						
Daniel G. Sprague, P. . .	South Orange, N. J.	South Orange, P. .	4	1	87	3	3
Burr Baldwin, W. C. . .	Newark, N. J.						
Ansel D. Eddy, D. D., P. .	do.	Newark 1st, P. .			*529		
Hor. N. Brinsmade, D.D., P.	do.	Newark 3d, P. .			*512		
Clifford S. Arms, P. . . .	Madison, N. J.	Madison, P. .	1	7	202		7
Jonathan B Condit, P. . .	Newark, N. J.	Newark 2d. P. .	18	63	430	2	12
Ebenezer Seymour, P. . .	Bloomfield, N. J.	Bloomfield, P. .	5	2	375	2	15
William C. White, P. . .	Orange, N. J.	Orange 1st, P. .			*250		
William Bradley. P. . .	Newark, N. J.	Newark, Central, P.	4	37	249		12
Selah B. Treat, Sec. . .	Boston, Mass.						
Joseph S. Gallagher, P. .	Orange, N. J.	Orange 2d, P. .		5	251		8
Thomas P. Hunt, W. C. .	Newark, N. J.						
William Belden, W. C. .	New-York City.						
Aaron C. Adams, P. . .	W. Bloomfield, N. J.	West Bloomfield, P.			*126		
Samuel L Tuttle, P. . .	Caldwell, N. J.	Caldwell. P. .			*370		
William Whittaker. P. .	Plainfield, N. J.	Plainfield 2d, P. .			*88		
Michael F. Liebenau, P.–20.	Paterson, N. J.	Paterson 2d. P. .		1	66		2
		Newark, col'd.—14.			*82		
Licentiates.							
Henry P Clark.			32	116	3617	7	59
David C. Meeker.							
Candidates—3.							
Presbytery of Rockaway.							
Noah Crane, W. C. . . .	Newark, N. J.						
Barnabas King, P. . . .	Rockaway, N. J.	Rockaway, P. .			*237		

MINISTERS, LICENTIATES AND CANDIDATES.	POST OFFICE ADDRESS.	CHURCHES.	*Added on Exam.*	*Added on Certificate.*	*Total of Members.*	*Adults baptized.*	*Infants baptized.*
John Ford, P.	Parsippany, N. J.	Parsippany, P.			*167		
Enos A. Osborn, W. C.	Succasunna, "	Succasunna, V.			*70		
Peter Kanouse, S. S.	Bemer Ville, "	Wantage, 2d, S. S.			*234		
Wm. Torrey, W. C.	Sparta, "	Sparta, V.			*167		
Dan'l H. Johnson, P.	Mendham, "	Mendham, P.			*235		
Sylvester Cooke, P.	Deckertown, "	Wantage 1st, P.			*103		
Joel Campbell, S. S.	Hamburg, "	N. Hardiston, S. S.			*176		
Thomas S. Ward, W. C.	Bloomfield, "	Berkshire, V.			*75		
Burtis C. Megie, P.	Dover, "	Dover, P.			*104		
Daniel E. Megie, P.	Boonton, "	Boonton, P.			*66		
John M. Johnson, P.	Hanover Neck, N.J.	Hanover, P.			*241		
Henry F. Wadsworth, S. S.	Newfoundland, "	Newfoundland, S. S.			*106		
Bethuel Farrand, S. S.	Augusta, "	Frankford, S. S.			*80		
John Ward, P.	Stanhope, "	Stanhope, P.			*37		
Alonzo B. Rich, P.	Deckertown, "	Deckertown, P.			*129		
Nehemiah P. Pearce, S. S.	Whippany, "	Whippany, S. S.					
Nath. E. Pierson, W.C.—19.		W. Milford, V.—18.			*140		
Presbytery of Montrose.					2367		
Ministers.							
Eli Hyde, W. C.	Gibson, Pa.	Springville, V.			46		
Lyman Richardson, Tea.	Harford, "	Liberty, V.			40		
Joseph Barlow, S. S.	Blakely, "	Blakely. S. S.			14		
Edward Allen, P.	Carbondale, Pa.	Carbondale, P.		5	143		8
Adam Miller, P.	Harford, "	Harford, P.	9	7	242	1	8
Henry A. Rowland, P.	Honesdale, "	Honesdale, P.		10	231		7
John J. Slocum, S. S.	Bethany, "	Bethany, S. S.			98		
		Prompton, S. S.			18		
		Canaan, S. S.		5	16		
Henry A. Riley, P.	Montrose, "	Montrose, P.	25	4	309	14	10
Albert R. Raymond, S. S.	Hamlinton, "	Salem, S. S.			45		
James B. McCreary, P.	Great Bend, "	Great Bend, P.	2		127	1	5
Orris Fraser, S. S.	Brooklyn, "	Brooklyn, S. S.			76		
		Franklin, S. S.			92		2
Elias O. Ward, P.	Dundaff, "	Dundaff, P.	2		79	1	7
Melanc. B. Williams, S. S.	Tarrytown, "	Scott, V.			12		
Samuel Whaley, P.	Pleasant Mt., "	Mt. Pleasant, P.	1	1	126		4
		Herrick, P.	1		65	1	5
Willard Richardson, Tea.	Bethany, "	Bethel, V.			62		
Darius Williams, S. S.	Wysox, "	Wysox, S. S.			39		
		Ararat, S. S.			41		
Licentiates.		Gibson, S. S.			40		
Nathan Leighton.		Pike, S. S.—23.			85		
David Torrey.							
			40	32	2046	18	56

SUMMARY.

PRESBYTERIES.	*Ministers.*	*Churches.*	*Added on Exam.*	*Added on Certificate.*	*Total of Members.*	*Adults Baptized.*	*Infants Baptized.*	*Licentiates.*	*Candidates.*	STATED CLERKS.
Hudson	15	12	9	39	1794	3	32	1	1	Rev. O. M. Johnson.
North River	13	14	39	39	171	13	9		4	Rev. Sumner Mandeville.
Long Island	12	6	6	20	48[illegible]			1		Rev. George F. Wiswell.
New-York, 3d	26	13	162	141	4608	36	139	14	7	Rev. Edwin F. Hatfield.
New-York, 4th	23	13	125	222	3430	21	189	9	10	Rev. Erskine Mason, D. D.
Brooklyn	20	7	41	122	1973	2	61		2	Rev. William B. Lewis.
Newark	20	14	32	116	3617	7	59	2	3	Rev. Ebenezer Seymour.
Rockaway	19	18			2367					Rev. Joel Campbell.
Montrose—9	16	23	40	32	2046	18	56	2		Rev. Adam Miller.
	164	120	454	731	22036	100	545	29	27	

STANDING RULES OF THE SYNOD.

I. Each Presbytery shall transmit to the Stated clerk of the Synod, postpaid, a corrected roll of their members and churches, after their autumnal meeting, and at least one week before the meeting of the Synod, in each year.

II. The several Presbyteries shall make a written report to the Synod, annually, of the state of religion within their bounds.

III. The Presbyteries shall report to the Synod, annually, a statistical account of the churches under their care, in the manner and form which has heretofore characterized their reports to the General Assembly.

IV. All the devotional meetings of the Synod shall be held in the same church in which the Synod is opened with the sermon of the Moderator.

V. The opening services of the Synod shall be held in a different church, as appointed by the vote of the Synod, each year.

VI. A collection for defraying the contingent expenses of the Synod, shall be made after the opening sermon by the Moderator.

VII. In this Synod, now constituted over so large a territory as the court of the last resort in its appellate jurisdiction over the churches, it shall be hereafter obligatory upon the Ruling Elders that represent their respective churches in this body, to attend, if practicable, all the sessions of the same; and no alternate shall be admissible as the substitute of a member after his enrollment and the taking of his seat in the Synod.

VIII. The minutes of the Synod shall be printed, and a statistical table appended.

IX. If, at the time for opening the Synod, the Moderator be not present, it shall be the duty of the committee of arrangements to appoint some member of the Synod to preach the sermon.

X. On Wednesday evening in each annual meeting, a sermon shall be preached, on some subject previously assigned.

MINUTES

OF THE

SYNOD OF NEW-YORK AND NEW-JERSEY.

OCTOBER, 1847.

NEW-YORK:
PRINTED BY LEAVITT, TROW & COMPANY,
No. 33 ANN-STREET.
1847.

SYNOD
OF
NEW-YORK AND NEW-JERSEY.

The Synod of New-York and New-Jersey met in the Central Presbyterian church, New-York, on Tuesday, October, 19, 1847, at half past seven o'clock, P. M., and was opened with a sermon by the Moderator, the Rev. **Henry A. Rowland**, from Isaiah 55: 10, 11. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

After the sermon, the Moderator offered prayer, and presided during the constituting of the Synod. The roll was made out, and is as follows:

MINISTERS.	CHURCHES.	ELDERS.
	Presbytery of Hudson.	
Daniel Crane.		
William Timlow.	Amity,	Gamaliel Russell.
Robert G. Armstrong.		
Phinehas Robinson.		
Daniel T. Wood.	Middletown,	Hiram S. Dunning.
George Pierson.	Florida,	Thomas Armstrong.
John N. Lewis.	Bethlehem,	John Clemence.
O. M. Johnson.	Denton,	William Arnout.
William Y. Miller.		
James W. Wood.	Chester,	George S. Conklin.
Augustus Seward.	Unionville.	Joseph Chandler.
	Montgomery,	Abm. Vail.
	Presbytery of North River.	
Jonathan Silliman.	Canterbury,	James O. Adams.
Sumner Mandeville.		
Benjamin F. Wile.		
William N. Sayre.		
James H. Howe.		
William K. Platt.		

MINISTERS.	CHURCHES.	ELDERS.
*James M. Bruen.	New Windsor,	Henry Cornell.
*A. Cogswell Frissell.		
*Alexander O. Peloubet.		
*Livingston Willard.		
	Poughkeepsie,	William Sedgwick.

Presbytery of Long Island.

Anson Sheldon.		
George F. Wiswell.		

Presbytery of New-York, 3d.

Thos. H. Skinner, D.D.	Mercer-street,	Norman White.
William Patton, D.D.	Spring-street,	N. T. Eldredge.
Herman Norton.		
John J. Owen.		
Washington Roosevelt.	North,	Z. Newell.
Charles Hall.		
Edwin F. Hatfield.	Seventh,	Charles Merrill.
James Knox.	Tenth,	L. T. Jackson.
Asa D. Smith.	Brainerd,	Christopher R. Robert.
Selden Haynes.	Houston-street,	James O. Pond.
Samuel D. Burchard.	Thirteenth-street,	J. Danforth.
David B. Coe.	Allen-street,	Almon Merwin.
J. Addison Cary.		
D. D. T. McLaughlin.		
*George Uhler.		
*Edward Robinson, D.D.		

Presbytery of New-York, 4*th.*

Erskine Mason, D.D.	Bleecker-street,	James C. Bliss, M.D.
William Adams, D.D.	Central,	Frederic Bull.
Charles H. Read.	Pearl-street,	James Warren, M.D.
James I. Ostrom.	Eighth Avenue,	Noah Woodruff.
Mason Noble.	Eleventh,	John P. Conklin.
Horace Eaton.	Sixth-street,	John McChain.
Thos. H. Skinner, Jr.	Carmine-street,	George Cole, M.D.
Dan T. Bagg.	Madison-street,	Myron Finch.
Charles Hawley.	New Rochelle,	Simeon Lester.
Jonathan I. Jones.		
Amasa S. Freeman.	Hav'straw, Centr'l,	Epenetus Wheeler.
Henry White, D.D.		
L. B. Rockwood.		
William Belden.		
*Gorham D. Abbott.		
*Josephus B. Loring.		
	Eighth-street,	S. Clarkson.

Presbytery of Brooklyn.

Isaac Lewis, D.D.		
Samuel H. Cox, D.D.	Brooklyn, 1st,	Lowell Holbrook.
David L. Ogden.		
Jona. M. Rowland.		
Walter H. Bidwell.		

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* Not present at the opening of the Synod.

MINISTERS.	CHURCHES.	ELDERS.
James W. McLane.	Williamsb'gh, 1st,	James Chase.
Samuel T. Spear.	Brooklyn, South,	John A. Davenport.
William B. Lewis.		
James N. Gloucester.	Siloam,	Wm. I. Wilson.
*James H. Thomas.		
*James M. Sherwood.		
*Alfred Ketcham.		
*Eli N. Sawtell.		
*William L. Richards.		

Presbytery of Newark.

Burr Baldwin.		
H. N. Brinsmade, D.D.	Newark, 3d,	John Chandler.
Clifford S. Arms.	Madison,	Ira Burnet.
Jonathan B. Condit, D.D.	Newark, 2d,	*M. W. Dodd.
Ebenezer Seymour.		
Joseph S. Gallagher.	Orange, 2d,	*John Nicol.
Thomas P. Hunt.		
George Duffield, Jr.	Bloomfield,	Israel Crane.
Samuel L. Tuttle.		
Aaron C. Adams.		
Michael F. Liebenau.		
*Ward Stafford.		
*Daniel G. Sprague.	South Orange,	*John S. Brown.
*William C. White.		
*William Bradley.	Newark, Central,	*E. L'Hommedieu, M.D.
*William Whittaker.	Plainfield, 2d,	Ira Prudden.
*E. P. Rogers.	Newark, Colored,	*Benjamin Woodruff.
	Newark, 1st,	*John Taylor.

Presbytery of Rockaway.

Noah Crane.		
John Ford.	Parsippany,	James Lewis.
Sylvester Cooke.	Wantage, 1st,	*John Stiles.
Thomas S. Ward.		
Burtis C. Megie.		
Daniel E. Megie.	Boonton,	John Hill.
Bethuel Farrand.		
John Ward.		
Nathaniel E. Pierson.		
*Enos A. Osborn.		
*Joel Campbell.		
	Whippany,	Wm. L. Kitchell.
	Rockaway,	*Joseph Jackson.

Presbytery of Montrose.

Henry A. Rowland.	Honesdale,	Richard Seely.
Henry A. Riley.		
Orris Fraser.		
Samuel Whaley.		
*Edward Allen.		
	Wysox,	Abner C. Hinman.
Ministers—102.		*Elders*—52.

The Rev. **William Adams**, D.D., was elected Moderator, and the Rev. Messrs. **William B. Lewis** and **Ebenezer Seymour**, Clerks.

The following preamble and resolution were read and adopted:

Believing that the several organizations of Presbyteries and Synods with which, as ministers and elders, we are associated, are designed to subserve our mutual help and edification; highly appreciating the privilege and advantage of such associations as adapted to afford sympathy in our common trials, and encouragement in our common work, and especially as they may tend to promote religious fervor and fidelity, therefore,

Resolved, That this Synod, during its present session, do appropriate a large portion of time to reports upon the state of religion in our churches; to a fraternal conference concerning our common difficulties and encouragements, thus enabling us to bear one another's burdens according to the law of Christ; and especially a part of each day to prayer to God for one another and the churches we represent; and generally that a more decidedly spiritual character be given to its services, so that we may derive sympathy, support and refreshment, in prosecuting the work of the Lord.

It was then resolved, that the first hour of the session of to-morrow morning be spent in devotional services: and it was referred to the committee of arrangements to report, early in the same session, a plan for the further carrying out of the intention of the foregoing resolution.

The Synod then adjourned, to meet to-morrow morning, at nine o'clock, in the lecture-room of the Mercer-street church. Closed with prayer by the Moderator.

Wednesday, October 20.

The Synod met, according to adjournment; and an hour having been spent in devotional services, the roll was called, and the following additional members were present, viz. From the Presbytery of North River, Rev. Messrs. A. Coggswell Frissell, Alex. O. Peloubet and James M. Bruen; from the Third Presbytery of New-York, Rev. George Uhler; from the Presbytery of Brooklyn, Rev. Messrs. James H. Thomas and James M. Sherwood; from the Presbytery of Newark, Rev. Messrs. William Bradley, Daniel G. Sprague, Ward Stafford and William Whittaker, and Messrs. John Taylor, John Nicol and Elias L'Hommedieu, elders; and from the Presbytery of Rockaway, Rev. Joel Campbell. The reasons of these members for their previous absence, were sustained.

Rev. Edward Robinson, D.D., of the Third Presbytery of New-York, Mr. Moses W. Dodd, elder, of the Presbytery of Newark, and Rev. Enos A. Osborn, of the Presbytery of Rockaway, also gave their reasons for previous absence, and were excused.

The minutes of the opening session were read and approved; and printed copies of the minutes of the last annual meeting were distributed to the members.

Opportunity was given to those who were on the list of absentees, to state their reasons for absence from the closing sessions of the last annual meeting; when Rev. Dr. Robinson and Rev. Sylvester Cooke presented their reasons, which were sustained. Rev. Messrs. Haynes, Eaton, Burchard and A. C. Adams, gave their reasons, and were excused.

Leave was given to the professors in the Theological Seminary, to be absent from the sessions of the Synod, whenever their duties in the Seminary shall require it.

The Treasurer read his report, which was referred to Messrs. Holbrook and McChain to be audited.

Rev. Mr. Noble was appointed chairman of the committee of arrangements, in place of Dr. Adams, now Moderator of the Synod.

The Moderator announced the standing committees as follows:

1. *Of bills and overtures.*—Rev. Dr. Cox, and Rev. Messrs. Silliman, D. T. Wood and McLane, and Messrs. Holbrook and McChain, elders.

2. *Judicial committee.*—Rev. Drs. Mason, Patton and Condit, and Rev. Mr. Mandeville, and Messrs. Bliss and Prudden, elders.

3. *On leave of absence.*—Rev. Messrs. Timlow and Fraser, and Mr. Chandler, elder.

4. *On the narrative.*—Rev. Messrs. Spear, Gallagher and Whaley, and Mr. Seely, elder.

On Presbyterial Records.

Hudson.—Rev. Messrs. Haynes and Fraser, and Mr. Dodd.

North River.—Rev. Messrs. Riley and Hatfield, and Dr. Warren.

Long Island.—Rev. Messrs. Arms and Knox, and Mr. McChain.

New-York, 3*d.*—Rev. Messrs. I. Lewis, D.D. and Duffield, and Mr. Bull.

New-York, 4*th.*—Rev. Messrs. Spear and Gallagher, and Mr. Eldredge.

Brooklyn.—Rev. Messrs. A. D. Smith and H. White, D.D., and Dr. Bliss.

Newark.—Rev. Messrs. Cooke and Burchard, and Mr. Conklin.

Rockaway.—Rev. Messrs. Ostrom and H. A. Rowland, and Mr. Sedgwick.

Montrose.—Rev. Messrs. Armstrong and Ford, and Mr. Davenport.

It was made the order of the day for four o'clock this afternoon, to receive the statistical reports and narratives from the Presbyteries, and to have a conference on the state of religion.

The auditing committee reported that they had audited the Treasurer's account, and found it correct, and that there is a balance in the treasury of thirty-one dollars and eighteen cents.

Rev. Messrs. J. N. Lewis and Duffield and Mr. Frederic Bull, were appointed to collect the sum of twenty-five cents from each of the members present: and it was referred to the same committee to report on the best plan of raising the synodical tax from year to year.

It was resolved, That the next annual meeting be held in the Third Presbyterian church of Newark, (Rev. Dr. Brinsmade's) on the third Tuesday in October, 1848, at seven o'clock, P. M.; and that the Rev. Drs. Brinsmade, Eddy and Condit, Rev. Mr. Bradley, and Hon. Joseph C. Hornblower, and Messrs. John Chandler, Elias L'Hommedieu and Caleb Baldwin, Jr., elders, be a committee of arrangements.

It was referred to the same committee to nominate, during these sessions, a preacher and subject of discourse for Wednesday evening in the next annual meeting.

Mr. Frederick Bull was re-elected Treasurer, and the Rev. Wm. B. Lewis, Stated Clerk.

The report on marriage and divorce, which had been deferred from last year, was re-committed.

The report of the committee on the publications of the American Tract Society, which had been postponed from last year, was taken up, and the following preamble and resolution were adopted:

Whereas, the Publishing Committee of the American Tract Society, in May, 1845, declared their intention "to be increasingly cautious" in making any alteration in books; and "to prefix to volumes revised *more full announcements;* to make these announcements so distinct as to exhibit the facts, and that the author may be responsible only for what is his own;" and

Whereas, the Society resolved at its last anniversary, in May, 1846, to hold a *business meeting* on the day of the anniversary, previous to the public exercises, therefore,

Resolved, That the object of the Synod is so far gained that no further action is required of this body in the premises, since any remaining difficulty that may be felt in reference to this subject, can now be brought forward and settled in the business meeting of the Society.

Rev. John J. Slocum, of the Synod of Albany, and the Rev. J. W. Ward, of the Norfolk Association, Mass., being present, were invited to sit as corresponding members.

A recess was then taken till half past three o'clock.

At half past three, there were brief devotional exercises, after which the following report was received and adopted:

The committee of arrangements recommend the following order of exercises:

1. That three-quarters of an hour be spent in devotional exercises each morning during the session of the Synod, under the direction of the Moderator.
2. That the narratives of the state of religion from the several Presbyteries be read at four o'clock, this afternoon, and that in connection with them, an opportunity be given to members from the respective Presbyteries to make such brief additional statements as they may see fit.
3. That after the devotional exercises of to-morrow morning, a season be spent in free conversation upon the state of religion, and in conference upon the difficulties and encouragements in their work.
4. That the order of services at the synodical prayer-meeting, to be held in the Central church to-morrow evening, at half past seven o'clock, be as follows:

1. Invocation and hymn, by the Moderator.
2. Prayer, by Rev. Mr. Wiswell.
3. Reading a hymn, by the Moderator.
4. Reading the narrative, by the writer.
5. Prayer, by Rev. Mr. Timlow.
6. Address, by Rev. Dr. Cox.
7. Doxology and benediction, by the Moderator.

The Synod took up the order of the day. The statistical reports and narratives from the Presbyteries were read in the order of the roll, as far as to the 4th Presbytery of New-York, and additional remarks were offered at pleasure by members of the several bodies.

The Synod then took a recess, until half past seven o'clock, in the Central church.

At half past seven o'clock, the Rev. Dr. Skinner preached, according to appointment, on the nature of the atonement, from Hebrews 2: 10. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."

After the services, the Synod adjourned to meet to-morrow morning at nine o'clock, in the lecture room of the Mercer-street church.

Closed with prayer by Rev. Mr. Noble.

Thursday, October 21.

The Synod met according to adjournment, and the allotted season having been spent in devotional services, the roll was called, and the following additional members were present, whose reasons for previous absence were sustained, viz. From the Presbytery of North River, Rev. Livingston Willard; from the Fourth Presbytery of New-York, Rev. Messrs. Gorham D. Abbott and Josephus B. Loring; from the Presbytery of Brooklyn, Rev. Messrs. Alfred Ketcham, William L. Richards, and Eli N. Sawtell; from the Presbytery of Newark, Rev. Messrs. Wm. C. White and E. P. Rogers, and Messrs. John S. Brown and Benjamin Woodruff, elders; and from the Presbytery of Rockaway, Mr. John Stiles, elder.

The Rev. Messrs. John Marsh, of the New-York and Brooklyn Association, Joseph Barris, of the Synod of Geneva, Milton Badger, D.D., of the Andover Association, Mass., Horatio N. Howell, of the Synod of Pennsylvania, Ebenezer Mead, of the Synod of Genesee, S. S. Potter, of the Synod of Albany, and Charles Walker, D.D., of the Rutland Association, Vermont, being present, were invited to sit as corresponding members.

It was resolved, That the thanks of the Synod be presented to the Rev. Dr. Skinner for the sermon delivered by him last evening, and that he be requested to furnish a copy of the same for publication.

The Rev. John Marsh, Secretary of the American Temperance

Union, addressed the Synod on the subject of Temperance, and offered a series of resolutions, which was put on the docket.

The order of the day was then taken up. The remaining statistical reports and narratives were read, and a conference was had on the state of religion within the bounds of the Synod.

A recess was then taken until half past three o'clock.

After the recess, the records of the Presbyteries of Hudson, North River, New-York 3d, New-York 4th, Brooklyn, Newark, Rockaway and Montrose, were on recommendation of the respective committees approved as far as written.

The salary of the Stated Clerk was ordered to be paid.

The Rev. John Forsyth, D.D., of the Associate Reformed Synod of New-York, being present, was invited to sit as a corresponding member.

Overture I., from the committee of bills and overtures, was indefinitely postponed.

Overture II. was referred to the clerks, to report thereon.

Overture III. was referred to Rev. Messrs. H. White, D.D., G. Pierson and Mandeville, and Messrs. Robert and Bliss.

Overture IV. was adopted, and is as follows:

The Synod, having devoted a large portion of their present meeting to a consideration of the state of religion within their bounds, have been deeply impressed with the desirableness of giving increased attention to the instruction of the rising generation in the distinguishing doctrines of our holy religion.

They would, therefore, most earnestly recommend to the churches and their pastors, to take immediate and efficient measures, where it has not already been done, for the introduction of the catechisms of our church into all our Sabbath schools, and especially into all the families under their care; and to secure, by all proper means, the thorough instruction of the children of our church in the doctrines of our faith.

The committee on the narrative of the state of religion presented their report, which was ordered to be read at the prayer-meeting, this evening.

An invitation was received, to visit the New-York Institution for the Deaf and Dumb. Whereupon it was resolved, That the Synod receive the invitation with gratitude and high appreciation of the merits of this Institution, and will be happy to visit it to-morrow afternoon, should the business before the body admit of it.

The following report was received, and ordered to be published:

We, the undersigned members of the committee appointed by the Synod to attend the last examination of the students in the New-York Union Theological Seminary, having performed the duties assigned us, make the following report.

The examination commenced on Thursday, the 24th of June, and continued until the following Tuesday. The manner in which it was conducted and endured gave us the most satisfactory evidence, both of the ability and fidelity of the highly esteemed professors, and also of the capacity and industry of the students. Generally, in all the branches of their theological education, the young gentlemen honorably sustained a sufficiently protracted and thorough examination.

The graduating class comprised thirty-five members. It was the largest class that has ever left the Seminary. All were present except Mr. Zielie, who was prevented from attending by severe sickness, and Mr. Cochran, who embarked at Boston on a foreign mission, about one week previous to the annual examination. Of this class, the following nine members, viz. George Bowen, Joseph G. Cochran, Seneca Cummings, Samuel G. Dwight, J. Edwards Ford, Henry Kinney, Cyrus T. Mills, Townsend E. Taylor and William Wood, are to be employed as missionaries in foreign lands.

The Synod, as were we, will be gratified to learn that the financial condition of this favored Institution has assumed a much more encouraging aspect than in former years.

But it is proper here to remark, that the Seminary must still depend on the continued liberality of the christian public to furnish the means of defraying its current expenses. And we add, that it is exceedingly desirable that sufficient funds may be raised to support two additional professors.

Expressing our warmest gratitude to the great Head of the church for his past smiles upon our beloved Seminary, we fervently recommend it to His continued benediction—and to the prayers and sympathies and charities of the Presbyterian church. [Signed]

Isaac Lewis,
Anson Sheldon,
J. B. Condit,
Horace Eaton,
John N. Lewis.

Rev. L. B. Rockwood, agent for the Seminary, was heard in reference to its pecuniary state, and offered the following preamble and resolution, which were adopted:

In view of the success that has thus far attended the Union Theological Seminary; in view of the marked manifestation of the continued favor of God towards this Institution, and in view of all it promises for the church of God and the salvation of the world,

Resolved, That this Synod do heartily recommend this Seminary to the fervent prayers and the continued and liberal support of the churches within our bounds.

The Rev. Messrs. I. Lewis, D.D., John J. Owen, Jonathan Silliman, William Timlow, George F. Wiswell, Mason Noble, Samuel T. Spear, Daniel G. Sprague, John Ford and Orris Fraser, were appointed to attend the next annual examination of the Seminary.

The overture on church polity, which had been deferred from 1845, and 1846, was read, and indefinitely postponed.

The committee on a religious periodical reported progress, and were continued.

Several individuals were heard in reference to the principles, objects and plans of the Evangelical Alliance.

A recess was then taken until half past seven o'clock, in the Central church.

At half past seven, the synodical prayer-meeting was attended, and the services conducted in the prescribed order, except that, in the absence of the Rev. Mr. Wiswell, the Rev. Dr. Condit offered the concluding prayer: after which, the Synod adjourned to meet in the usual place of business, to-morrow morning at nine o'clock.

Closed with prayer by the Moderator.

Friday, October 22.

The Synod met according to adjournment, and spent the allotted season in devotional services.

The Rev. Edward Allen, of the Presbytery of Montrose, and Mr. Joseph Jackson, elder, of the Presbytery of Rockaway, appeared in the Synod, and gave their reasons for previous absence, which were sustained.

The minutes of the proceedings of yesterday were read and approved.

It was resolved, that the sermon preached on Wednesday evening be published under the direction of the Stated Clerk, and a copy furnished to every member of the Synod.

The committee on the records of the Presbytery of Long Island reported, recommending that they be approved as far as written; which was adopted.

The committee to nominate a preacher and his subject for Wednesday evening in the next annual meeting, reported, recommending that the Rev. Asa D. Smith be the preacher, and "The importance of a scriptural ministry," his subject; which was adopted.

The judicial committee reported, that the complaint of the Rev. Dr. Cox and others, of the proceedings of the Presbytery of Brooklyn, is in order, and they recommend that it be put upon the docket; and that when taken up it be issued according to the directions of the Book of Discipline, chap. VII. sec. 3 and 4. It was accordingly put on the docket.

The committee on Overture III. reported, and their report was amended and adopted.

The following is the overture:

1. When a judicatory has adopted the rules recommended by the General Assembly of 1821 and appended to our Form of Government, as their own permanent and standing rules, are these rules absolutely obligatory on the judicatory?

2. In reference to Rule 17, as there numbered, what is the meaning of the phrase "at the same sessions?" Does it properly include the consecutive adjournments of the same stated meeting, and with the same docket of items in progress of consideration and performance? Or what is its sphere and limitation?

3. In respect to Rule 16, the one previous, we ask, what is meant by the motion being divisible or "containing several parts?" or, is it necessarily indivisible because its terms are unique and singular, even when the things to which it refers are plural, multiform, and even different in their nature? or, what is the criterion of divisibility?

The following is the report:

The committee, to whom was referred Overture No. III., report the following answers to the three interrogatories which it contains, which they recommend to be adopted by the Synod:

1st. All rules, when adopted by a judicatory to regulate its proceedings, are obligatory until they are suspended, repealed, or changed by the judicatory.

2d. By the phrase "at the same sessions," in Rule 17th, is meant all the *sittings* of a judicatory, during one stated or pro-re-nata meeting, from its commencement to its final adjournment.

3d. The idea of the divisibility of a motion, or of its consisting of several parts, according to Rule 16th, does not refer to the divisibility of the subject to which the motion relates, but to the divisibility of the motion itself.

HENRY WHITE, *Chairman of Committee.*

The protest and complaint referred to in the report of the judicial committee, was then, on leave, withdrawn.

The following preamble and resolutions were adopted:

The Synod of New-York and New-Jersey, considering the tendency of war to impede the progress of the gospel, by putting the minds of men in a state unfavorable to the influence of truth and the Holy Spirit, deem it proper and seasonable, in view of the fact that our country is now engaged in a war with a neighboring nation, which, as far as it has proceeded, has been unusually sanguinary and disastrous, to express their solemn convictions in the following resolutions:

1. *Resolved,* That the Synod regard this war both as an exhibition of human wickedness, and as a dreadful scourge from the hand of God, which should lead the church of Christ to great searchings of heart, to deep humiliation and prostration of spirit, and to earnest supplication before the throne of mercy.

2. *Resolved,* That it be recommended to all the ministers of the word, belonging to this Synod, to labor by prayer, preaching, and all other approved means, to impress the minds of men with a sense of the sinfulness and the evils of war, and especially of the existing war with Mexico.

3. *Resolved,* That the Synod express the earnest desire, that all the people of this land, and especially God's covenant people, see eye to eye in reference to the present and prospective evils of the existing war, and the desirableness of its speedy termination.

The following report was adopted:

The committee to whom the proper form for statistical reports to the Synod was referred, report that the statistical table appended to the minutes for several years past, comprises all the items which are published by the General Assembly—except the commissioners' and contingent funds, which pertain exclusively to the Assembly—and all the matters which, in the judgment of the committee, it is important to embody in such a document.

They also recommend that the third standing rule be so altered as to read—"The Presbyteries shall report to the Synod, annually, a statistical account of their ministers and churches, in the form adopted in the statistical table herewith published."

The following preamble and resolutions were adopted:

Whereas it is evident that from various concurring circumstances, more especially from the late repeal of the excise law in the State of New-York, there is in some parts of our territory a fearful increase of the sale and use of intoxicating drinks, endangering all the best interests of man for time and eternity,

Resolved, That it behooves the church, God's great reforming power in the earth, to interpose and again put forth her energies in the pulpit, through the press, by example, in labors with the young and the community around, to stay the plague, and give a new and more permanent impulse to the temperance reformation.

Resolved, That the Synod deprecate all attempts in this or any work of reformation, to separate philanthropy from religion; that the true basis of reformation is religion, that out of Zion goes forth the law, and that whatever others may do, it becomes the people of God to engage in the cause of temperance only on christian principles, in dependence on God, and in a manner becoming the gospel of Christ.

Resolved, That as the churches are, pré-eminently, permanent and unconcealed organizations, formed under the rules of the gospel, and destined to operate upon men in every age, the Synod desire to see the cause of temperance fully and openly recognized and adopted as the cause of God, and humanity, and sound morals, and they would recommend it to the pastors and churches under their care, to take at the present time such action on this subject as shall make a deep impression on the community around them, and secure this great reformation to all coming generations.

The narrative of the state of religion, as read at the prayer-meeting last evening, was adopted and ordered to be published.

The following report was adopted:

The committee on the tax, report that they have received the sum of thirty-five dollars and fifty cents; and that eleven persons are named in the roll, whom the committee have not been able to find.

They report farther, that in their view no change is expedient at present, in providing for the contingent expenses of the Synod.

The following report was received, and the committee discharged:

The committee on leave of absence report, that they have given leave to the following persons: Messrs. Daniel Crane, R. G. Armstrong, Geo. S. Conklin, E. L'Hommedieu, M. D., B. Baldwin, Osborn, G. Russell, J. Campbell, Geo. Cole, M. D., D. T. Wood, Kitchell, Stafford, Prudden, Wile, Howe, N. E. Pierson, John S. Brown, Cooke, Nicol, James Lewis, Ford, Hawley and Tuttle.

The roll was then called, and it was ascertained that the following persons had gone without leave, who are to be required next year to answer for the same:

Rev. Messrs. Frissell, W. K. Platt, Bruen, Willard, Norton, Jona. I. Jones, Loring, Jona. M. Rowland, Bidwell, James H. Thomas, Noah Crane, B. C. Megie, Farrand and Whaley.

Elders, Messrs. Vail, Sedgwick, Merrill, J. Danforth, Z. Newell, Noah Woodruff, Lester, Finch, S. Clarkson, Wheeler, James Chase, John Taylor, Burnet and John Hill.

It was referred to the clerks to prepare an abstract of the minutes for publication in the religious newspapers.

It was resolved, That the thanks of the Synod be presented to the trustees of the Central and Mercer-street churches, for the accommodations afforded us during these sessions: and to the families whose hospitality has been enjoyed.

The minutes of last evening and of to-day were read and approved.

The Synod then adjourned, to meet in the Third Presbyterian church of Newark, on the third Tuesday of October, 1848, at seven o'clock, P. M.

Closed with prayer, singing the doxology, and the benediction.

W. B. LEWIS, *Stated Clerk.*

Address, 48 Willow-st., Brooklyn, Long Island.

APPENDIX.

NARRATIVE OF THE STATE OF RELIGION.

A COLLECTIVE view of all the facts that would constitute a true and faithful history of the religious condition of our churches during the past year, with the several communities related thereto, and more or less brought within the sphere of their influence, would imply an amount of knowledge, both in accuracy of detail and justness of inference, that belongeth to Him only who judgeth with the infallibility of his own perfect vision. God knoweth the state of religion within the bounds of this Synod to its minutest particular; while man is limited to but a partial inspection of facts not only, but equally in his power to determine precisely in what terms to express the conclusion authorized by those facts. The Synod, therefore, devoutly subjecting its judgment to His who seeth the end from the beginning, would state briefly, and in general terms, the impression made by the religious narrative of the several Presbyteries under its care.

The most characteristic mark of all these narratives, is, that while they present much variety of detail, they begin, advance, and terminate with one painful conclusion, having different degrees of application in different localities, yet in all sufficient to awaken the deepest concern among those who love our Lord and Saviour Jesus Christ. This conclusion may be expressed in the following words: that *spiritual religion*, considered as combining the elements of a deep, tender, permanent, powerful, growing, and peculiarly biblical piety, is in a lamentably *low* state in nearly all the churches under the care of this Synod. It is, perhaps, neither wise nor profitable to compare ourselves with ourselves, as we have been in time past, or as we may be in time to come; since the *present* facts are those of immediate concernment, being such as to demand the most solemn searchings of heart, and profound humiliation before God. *Some* of these facts indicate the watchful superintendence of the Great Head of the church, and should be noted with sentiments of gratitude and praise; while others are sufficiently marked with spiritual *leanness and adversity* to show that it is an evil and bitter thing in any degree to forsake the Lord our God.

Recurring for a moment to the first class, the Synod record with grateful pleasure the fact, that while there has been a very *general*, there has not in all the churches been a *total* absence of the converting influences of the Holy Spirit. The Presbytery of Long Island, while announcing reasons both for gratitude and much sorrow, state that several of their churches have been visited with the quickening influences of grace; that two or three of them in particular have enjoyed marks of the divine favor, among the most interesting in all their history; and that, to a limited extent, the work of conversion has been in progress in nearly all their churches. In the Presbytery of Brooklyn, ee churches were specially revived during the past winter, n the hopeful conversion of sinners, the largest portion of whom was from the ranks of the young, chiefly also pupils of the Sabbath school. In one of the churches in the Third Presbytery of New-York, a very interesting revival has been enjoyed, leading to the hope that about sixty persons passed from death unto life, from the bondage of sin to the freedom which Christ only can give. The narrative of the Fourth Presbytery of New-York also informs us that two or three of their churches have witnessed evidences of the special presence of God, and that some who, at the commencement of the year, were living without hope, are now rejoicing in the peace of pardoned sins. The Presbytery of Newark speak of "small additions to most of their churches, and gentle refreshings from the presence of the Lord enjoyed by two or three; in one report twelve persons are mentioned as hopefully converted, and in another thirty; while in the latter there are, at this time, marked indications of increasing spiritual prosperity."

The Synod regard these facts as evidences that God hath not utterly forsaken his people. To these may be added, the absence of open defection in faith, or morals, of dissensions or schisms; many pleasing tokens of harmony and attachment both among pastors and people; a comparatively good attendance upon the religious services of the Sabbath; in the main, a growing prosperity of Sabbath schools; the planting of several new churches with good prospects of permanency and usefulness; in two of our cities, a waking up to the great importance of establishing and sustaining new churches in destitute portions of the same; and also the succor and maintenance of those great enterprises of christian benevolence, which are the glory of our age, and instrumentally the hope of the world. All these facts have met the eye and rejoiced the heart of the Synod, while listening to the narratives of the several Presbyteries under its care. They are worthy of devout mention, and in themselves of sufficient consequence to inspire gratitude and hope. We should be greatly insensible to the goodness of the Lord our God, in the omission to record wherein He has blessed us and kept us in the hollow of his merciful hand. The past year has not passed away, without leaving on its track many evidences that God regards his people as a sacred portion of existence, and that He will keep his covenant with them throughout all generations. Let these things be told and dwelt upon to the honor and praise of our God.

In recurring to the second class of facts, as reported in the Presbyterial narratives, the Synod feel the contrast of a mighty and fearful transition to a field of vision, which, if exclusive of all others, would compel us to sit down in unmitigated sadness. With exceptions too rare, considering the extent of this Synod, materially to change the general estimate, the past year has not been a year of *revivals;* neither does it present the distinctive marks of a general progress among Christians in the graces of the Spirit, and the knowledge of our Lord and Saviour Jesus Christ. In a very considerable number of the churches, there have been no additions by conversion; and in others, the removals by death and otherwise, have greatly exceeded the increase during the same period. The Synod has been called to observe, in almost all the narratives, a prevalent, painful, if not *sinful* neglect of the meetings for prayer; the practical adoption of other inferior, in some cases questionable, and in others sinful sources of entertainment; the intense devotion of Christians to the brief and stinted good of the present world; the disposition, also, to study their convenience and mere taste, rather than their spirituality and usefulness; to gratify a purely worldly spirit in reference to the particular location of their church membership, rather than serve Him who had not where to lay his head, poorer in this respect than the foxes of the earth or the fowls of the air; to vie with the world for that splendor and mere parade of existence which may fade in an hour, rather than by humble and holy living to seek that honor which cometh from God only; in the city, the tendency of the more opulent to congregate into a few churches, regarded as the wealthier and more fashionable, rather than disperse themselves among those more feeble and less imposing, where they can be more useful, and where the law of usefulness and enterprise for Christ most solemnly requires their presence; in some cases, the actual extinction of churches, and in others, the feeblest form of life for the want of adequate sympathy and support; in many instances, the oppressiveness of heavy debts that might be easily liquidated, if the professed friends of the Saviour possessed the full and ardent zeal of the primitive disciples. The Synod has been called to notice all these items, variously distributed within its bounds, yet having a prevalence most deeply to be deplored. The facts are startling; and piety, if viewing them *unmoved*, would have forgotten both its vocation and Saviour. The Lord grant that our familiarity with evils, too palpable not to be seen, may not discipline our meditations to an immovable composure, and our piety to an apathy and calmness, that shall rob truth of its impressive power, the conscience of its functions, love of its warm and healthy glow, the Saviour of his honor. The Synod feel that it is high time for all the churches—officers, pastors, and private members—to awake out of sleep, and arise from the dead that Christ may give us light. The great absence of revivals, and the general tone of spiritual religion, as explained by this and other evidences of kindred type, may not be excusably dismissed from the solicitous thoughts of those who love God; neither will it be an adequate treatment of the facts, to look at them simply for a moment, and then leave them to retire, having made hardly any impression to perpetuate their memory. They are of *common*, because they are universally of *individual*, interest; and their importance should send every friend of God and man to his closet and his Saviour. Each is involved in that stupendous responsibility, which the Redeemer assigns to his followers, when their graces languish, their aggression upon the world is feeble, the advance of his spiritual kingdom slow; when His word is preached, and the moral means of His gospel employed only to be treated with contempt by some, with the most marked indifference by others, with sanctifying results of the most diminutive order even among christians. When these are the stern facts, meeting us in gloomy array, here and there intermitted only to make the prevailing gloom the deeper and more obvious, it is very certain that the saints of the Most High God are not moving in that spirit, with which the great Apostle expected to visit the city of Rome—i. e. in the *fullness* of the blessing of the gospel of Christ. We have no means of duly estimating the intrinsic evil which such a case presents; we never shall have, till we behold consequences, now silently reposing in the awfulness of revealed statement, transferred to the conscious experience of those whose eternal doom they make. Were it more true of our churches that for them to live is Christ, and did this truth reach any thing like a full and adequate expression of this living, in the positive and daily details of piety, the Synod believe they would have been spared both the necessity and pain of no inconsiderable portion of the preceding account. It is not that God's ear is heavy that he cannot hear, or His hand shortened that he cannot save, or His promise uncertain that it may not be trusted, or that His gospel has ceased to be "the glorious gospel of the blessed God," "the *power* of God unto salvation to every one that believeth;" but because his people have forsaken the fountain of living waters, and hewn out for themselves cisterns—*broken* cisterns that can hold no water. Here, beyond a question, lies the sin of our hearts and the source of our weakness and comparative unprofitableness in the service of the Saviour. What God has done at special points, amid so much general apathy, most impressively infers what might have been but for that apathy. "Ye are cursed with a curse; for ye have *robbed* me"—this is God's language to an unfaithful people, bearing the badge of covenant and the profession of attachment. The remedy is quite as intelligible—"Return unto me and I will return unto you, saith the Lord of hosts"—"Bring ye all the *tithes* into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." As we can do nothing without God, as all will come to desolation without his help, as He has taught us to pray, to "sigh and cry for the abominations that be done in the midst" of us, to expect the answer when He beholds in us a readiness to receive it—as these things are so, there is no extremity of spiritual adversity for which there is not a perfect remedy. God has promised to be found of those that seek him, when they search for him with all their hearts.

The Synod has observed, that in several of the Presbyteries the low state of spiritual religion has begun to excite an interest and earnestness that contains at least some faint promise of good. They have appointed days of fasting and prayer, and devout humiliation before God; and these solemnities have been attended with an increased sense of the need of the divine presence, the powerful and special aid of the Holy Spirit. This is far better than its opposite: it is an omen of life, and may be the dawn of brighter days. Let this work proceed and become universal—begun, continued, and ended under the illumination of this one infinitely valuable promise—"If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

We are admonished that the time is short. Rarely, perhaps never, has this body been met with such a report of the dominion of death among its members in the course of a year. Four honored and beloved men of God, the most of whom had long taken part of this ministry with us, and all of whom were endeared to the churches by their bland disposition, their fervent piety, and their abundant and efficient labors, have entered on their reward.

On the whole, the Synod expressing their confidence in God, would charge themselves and the churches, collectively and individually, with the weight of the present crisis, and resolve to look up for the exertion of that gracious power, which can make glad the wilderness and the solitary place, and cause the desert to rejoice and blossom as the rose.

STATISTICAL TABLE.

Note.—P. denotes *Pastor*; S. S., *Stated Supply*; W. C., *Without Charge*; Agt., *Agent*; Inst., *Institute*; Ed., *Editor*; Tea., *Teacher*; Pr., *Principal*; Sec., *Secretary*; F. M., *Foreign Missionary*; Tr. M., *Tract do.*; Prof., *Professor*; V., *Vacant*; P. C., *Pastor of a Congregational Church*.

An asterisk denotes that information so marked was procured from the last printed minutes, in default of returns the present year.

MINISTERS, LICENTIATES AND CANDIDATES.	POST-OFFICE ADDRESS.	CHURCHES.	*Added on Examin'n.*	*Added on Certificate.*	*Total of Members.*	*Adults Baptized.*	*Infants Baptized.*
Presbytery of Hudson.							
Daniel Crane, W. C.	Canterbury, N. Y.						
Artemas Dean, W. C.	Salisb'y Mills, "						
William Timlow, P.	Amity, "	Amity, P.			141		
Robert G. Armstrong, Agt.	Newburgh, "						
Phinehas Robinson, S. S.	Blooming Grove "	Washingtonville, S. S.			81		
Daniel T. Wood, P.	S. Middletown, "	Middletown, P.	2	8	333	1	5
George Pierson, P.	Florida, "	Florida, P.		4	137		2
John N. Lewis, P.	Salisb'y Mills, "	Bethlehem, P.	2	1	150	1	7
O. M. Johnson, P.	New Hampton, "	Denton, P.	2	5	118	1	
Wm. Y. Miller, W. C.	Ridgebury, "						
James W. Wood, P.	Chester, "	Chester, P.	4	1	141	1	7
P. J. Burnham, Agt.	Bloomingburgh, "						
Nathaniel Elmer, W. C.	S. Middletown, "						
Augustus Seward P.—14.	Unionville, "	Unionville, P.	3	1	106	2	2
		West Town, P.		3	68		
Candidates—2.		Montgomery, V.	10	4	232	5	8
		Ridgebury, V.	1		162		1
		Circleville, V.—12.			70		
			24	27	1739	11	32
Presbytery of North River.							
Jonathan Silliman, P.	Canterbury, N. Y.	Canterbury, P.	1	1	100		4
Henry G. Ludlow, P.	Poughkeepsie, "	Poughkeepsie, P.	2	5	295	2	2
Sumner Mandeville, P.	Freedom Plains, "	Freedom Plains, P.		1	127		4
Benjamin F. Wile, P.	Pleasant Valley, "	Pleasant Valley, P.	7	2	400	3	13
Isaac C. Beach, W. C.							
William N. Sayre, P.	Pine Plains, "	Pine Plains, P.	4		70	1	2
Sherman Hoyt, P.	Pleasant Plains, "	Pleasant Plains, P.	3		115		6
A. Cogswell Frissell, P.	South Amenia, "	South Amenia, P.	2	3	81	3	11
James H. Howe, S. S.	Pleasant Valley, "	Wash'ton Hollow, S. S.	1	1	48	1	
William K. Platt, W. C.	Milton, "						
James M. Bruen, P.	New Windsor, "	New Windsor, P.		3	50		
Alex. O. Peloubet, P.	New Paltz L'dg "	Lloyd, P.	1	2	150	1	4
Livingston Willard, P.	Peekskill, "	Peekskill, 2d, P.	15	4	100		
Townsend E. Taylor, F. M.	Lahaina, Sand'ch I.						
Henry Kinney, F. M.—15.	Sandwich Islands.						
Licentiates.		Newburgh, 2d, V.	3	3	60		2
Andrew Phillips.		Pleasant Val. West, V.			*55		
James M. Smith.—2.		Milton, V.—14.	1	1	43		2
Candidates.—2.							
			40	26	1694	11	50
Presbytery of Long Island.							
Jonathan Huntting, W. C.	Southold, L. I.						
Jonathan Robinson, W. C.	Southampton, L. I.						
John D. Gardiner, W. C.	Sag Harbor, L. I.						
Abraham Luce, Jr., W. C.	Success, L. I.						
Daniel Beers, S. S.	Orient, L. I.						
Ezra Youngs, W. C.	Cutchogue, L. I.						
Anson Sheldon, S. S.	Shelter Island, N. Y.	Shelter Island, S. S.		1	76		4
Henry Clark, Tea.	Brooklyn, L. I.						
William Tobey, S. S.	Boothbay, Me.						
George F. Wiswell, P.	Southold, L. I.	Southold, P.	16	1	161	5	7
John Woodbridge, P.	Greenport, L. I.	Greenport, P.	13	10	140	6	14
George M. Tuthill, S. S.	St. Louis, Mo.						
James T. Hamlin, P.—13.	Jamesport, L. I.	Franklinville, P.			57		1
		Union Parish, P.			80		1
		Cutchogue, S. S.—6.			*70		
			29	12	584	11	27

MINISTERS, LICENTIATES, AND CANDIDATES.	POST OFFICE ADDRESS.	CHURCHES.	*Added on Examin'n.*	*Added on Certificate.*	*Total of Members.*	*Adults Baptized.*	*Infants Baptized.*
3d Presbytery of New-York.							
Tho's H. Skinner. D. D., P.	New-York City.	Mercer-st., P. . . .	12	46	507	2	28
William Patton, D. D., W. C.	do.						
William Page, Agent. . .	do.						
Herman Norton, Sec. . . .	do.						
Ebenezer Mason, W. C. . .	do.						
J. J. Owen, Pr. Cornelius Inst.	do.						
Washington Roosevelt, S. S.	do.	North, S. S.	4	22	26	1	3
Charles Hall, Sec.	do.						
Edwin F. Hatfield, P. . .	do.	Seventh, P.	47	40	1161	13	46
Edward A. Fraser, Tr. M. .	do.						
James Knox, P.	do.	Tenth, P.	8	22	136	3	14
Geo. B. Cheever, D. D., P. C.	do.						
Asa D. Smith, P.	do.	Brainerd, P.	14	11	330	5	19
Royal West, Tr. M. . . .	do.						
Selden Haynes, P.	do.	Houston-st., P. . . .	10	26	292	3	5
Sam'l R. Brown, F. M. . .	Miss. Rooms, N. Y.						
William Bradford, Ed. . .	New-York City.						
Samuel D. Burchard, P. . .	do.	Thirteenth-st., P. . .	3	68	250	1	12
David B. Coe, P.	do.	Allen-st., P.	7	25	432	4	8
Francis C. Woodworth, Ed.	do.						
Edw. Robinson, D. D., Prof.	do.						
George Monilaws, P. . . .	Somers, N. Y.	Somers, 1st, P. . . .			52		1
J. Addison Cary, Tea. . .	New-York City.						
D. D. T. McLaughlin, W. C.	do.						
George Bowen, F. M. . .	Miss. Rooms, N. Y.						
Halsey Dunning, Chaplain.							
George Uhler, S. S. . . .	New-York City.	Bloomingdale, S. S. .			22		
Samuel G. Dwight, F. M. .	Miss. Rooms, N. Y.						
John McLeod, P.—29.	Montreal, C. E.	Montreal, P.	7	10	234	1	10
Licentiates.		Spring-st., V. . . .	5	19	723	1	29
William C. Foster.		Ahmednuggur, S. S. .	10		90	10	
Amos E. Lawrence.		First Colored, V.—14.			*430		
Joseph McKee.							
William H. Megie.			127	289	4685	44	175
Edward B. Bruen.							
Samuel P. Leeds.							
William W. Atterbury.							
Cyrus T. Mills.—8.							
Candidates.—1.							
4th Presbytery of New-York.							
Erskine Mason, D. D., P. .	New-York City.	Bleecker-st., P. . . .	8	13	361		13
William Adams, D. D., P. .	do.	Central, P.	11	33	567	3	26
Charles H. Read, P. . . .	do.	Pearl-st., P.	6	19	399	2	9
John J. Ostrom, P. . . .	do.	Eighth Av., P. . . .	2	9	203	1	15
Mason Noble, P.	do.	Eleventh, P.	4	13	271	2	18
Horace Eaton, P.	do.	Sixth-st., P.	1	6	172		8
Tho's H. Skinner, Jr., P. .	do.	Carmine-st., P. . . .	33	47	618	12	28
Dan T. Bagg, P.	do.	Madison-st., P. . . .	6	9	329	1	4
Charles Hawley, P. . . .	New Rochelle, N. Y.	New Rochelle, P. . .			58		2
Ezra H. Gillett, S. S. . .	Harlem, N. Y.	Harlem, S. S. . . .	4	4	39		5
William R. Chapman, P. .	New-York City.	Eighth-st., P. . . .			*277		
Jonathan I. Jones, P. . .	do.	Welch, P.	6	29	143		32
Amasa S. Freeman, S. S. .	Haverstraw, N. Y.	Haverstraw, Central, S. S.—13.	13	4	31		
Henry White, D. D., Prof. .	New-York City.						
Dan'l L. Carroll, D. D., W. C.	Newark, Del.						
Edwin Holt, W. C. . . .	Newburyport, Ms.						
John Spaulding, Sec. . . .	New-York City.						
Gorham D. Abbott, Tea. .	do.						
L. Burton Rockwood, Agt.	do.						
Nehemiah Brown, W. C. .	do.						
Josephus B. Loring, W. C. .	Yorktown, N. Y.						
Elizur G. Smith, W. C. . .	Washington, D. C.						
William Belden, Tea. . .	New-York City.						
M. D. Gordon, Chaplain. .	Sing Sing, N. Y.						
J. Edwards Ford, F. M. . .	Miss. Rooms, N. Y.						
James G. Craighead, F. M.	do.						
Edwin A. Bulkley, P. C.—27.	Geneva, N. Y.						
			94	186	3468	21	160

MINISTERS, LICENTIATES, AND CANDIDATES.	POST OFFICE ADDRESS.	CHURCHES.	*Added on Examin'n.*	*Added on Certificate.*	*Total of Members.*	*Adults Baptized.*	*Infants Baptized.*
Licentiates.							
Richard H. Bull.							
William Hall, Jr.							
J. W. Schermerhorn.							
Samuel I. Parker.							
Joseph P. Lestrade.							
Samuel W. Bailey.							
William Dempsey.							
William H. Wilcox.							
E. T. Brantley.							
Samuel F. Jones.							
Joseph H. Martin.							
Charles E. Durgin.							
J. F. Holton.							
Andrew Huntington.							
Matson M. Smith.							
James M. Kimball.							
Robert Aikman, Jr.—17.							
Candidates.—6.							
Presbytery of Brooklyn.							
Isaac Lewis, D. D., W. C.	New-York City.						
James H. Thomas, S. S. .	Patchogue, L. I.						
Samuel H. Cox, D. D., P. .	Brooklyn, N. Y.	Brooklyn, 1st, P. . .	46	22	906	8	37
Jona. M. Rowland, Tr. M. .	do.						
Walter H. Bidwell, Ed. . .	New-York City.						
William B. Lewis, P. . . .	Brooklyn, N. Y.	Brooklyn, 3d, P. . .	5	27	375	2	16
Samuel T. Spear, P. . . .	do.	Brooklyn, South, P. .	22	50	304		7
James W. McLane, P. . .	Williamsb'gh, L. I.	Williamsburgh, 1st, P.	12	29	133	1	11
James Hildreth, P.	Haverstraw, N. Y.	Haverstraw, P. . . .	1		196		21
Henry P. Tappan, D. D., Prof.	New-York City.						
Alfred Ketcham, S. S. . .	Babylon, L. I.						
Henry Dean, Tea.	Brooklyn, N. Y.						
Benj. W. Dwight, Tea. . .	do.						
David De F. Ely, do. . .	Bridgeport, Ct.						
Edward Fairchild, W. C. .	Brooklyn, N. Y.						
David L. Ogden, W. C. . .	do.						
James M. Sherwood, W. C.	do.						
Eli N. Sawtell, Sec. . . .	New-York City.						
James N. Gloucester, S. S. .	do.	Siloam, S. S.	3	10	13		1
Wm. L. Richards, F. M.—20.	Miss. Rooms, N. Y.						
Licentiates.		Brooklyn, 5th, V. . .		1	92		3
Marshall B. Angier.—1.		Carrsville, Col'd, V.—8.			16		
Candidates.—1.							
			89	139	2035	11	96
Presbytery of Newark.							
Wm. R. Weeks, D. D., W. C.	Newark, N. J.						
Humphrey M. Perrine, W. C.	Stockbridge, Mass.						
Ward Stafford, W. C. . .	Bloomfield, N. J.						
Daniel G. Sprague, P. . .	South Orange, N. J.	South Orange, P. . .		3	83		3
Burr Baldwin, W. C. . . .	Newark, N. J.						
Ansel D. Eddy, D. D., P. .	do.	Newark, 1st, P. . . .	6	10	531		18
Hor. N. Brinsmade, D. D., P.	do.	Newark, 3d, P. . . .	15	29	526	2	15
Clifford S. Arms, P. . . .	Madison, N. J.	Madison, P.	1	3	193	1	8
Jonathan B. Condit, D. D., P.	Newark, N. J.	Newark, 2d, P. . . .	3	37	460	1	25
Ebenezer Seymour, Tea. . .	Bloomfield, N. J.						
William C. White, P. . .	Orange, N. J.	Orange, 1st, P. . . .		4	250		12
William Bradley, P. . . .	Newark, N. J.	Newark, Central, P. .	5	16	256	1	22
Selah B. Treat, Sec. . . .	Boston, Mass.						
Joseph S. Gallagher, P. . .	Orange, N. J.	Orange, 2d, P. . . .	2	4	246		4
Thomas P. Hunt, W. C. .	Newark, N. J.						
George Duffield, Jr., P. . .	Bloomfield, N. J.	Bloomfield, P. . . .		1	347		14
Aaron C. Adams, P. . . .	W. Bloomfield, N. J.	West Bloomfield, P. .			120		5
Samuel L. Tuttle, P. . . .	Caldwell, N. J.	Caldwell, P.			380		20
William Whittaker, P. . .	Plainfield, N. J.	Plainfield, 2d, P. . .	12	7	105	8	2
Michael F. Liebenau, P. .	Paterson, N. J.	Paterson, 2d, P. . .	1	2	69		2
C. C. Baldwin, F. M. . . .	Canton, China.						
E. P. Rogers, S. S.—22. . .	Newark, N. J.	Newark, Col'd, S.S.—14.	3	7	60	1	5
Licentiates.							
H. P. Clark.							
Amzi W. Freeman.—2.							
Candidates.—1.			48	123	3630	14	155

MINISTERS, LICENTIATES AND CANDIDATES.	POST-OFFICE ADDRESS.		CHURCHES.	Added on Examin'n.	Added on Certificate.	Total of Members.	Adults Baptized.	Infants Baptized.
Presbytery of Rockaway.								
Noah Crane, W. C. . . .	Brooklyn, N. Y.							
Barnabas King, P. . . .	Rockaway,	N. J.	Rockaway, P. . . .	1	1	224		3
John Ford, P.	Parsippany,	"	Parsippany, P. . . .			164		1
Enos A. Osborn, W. C. .	Newark,	"						
Peter Kanouse, S. S. . . .	Bemer Ville,	"	Wantage, 2d, S. S. .	2	2	243	2	4
Dan'l H. Johnson, P. . .	Mendham,	"	Mendham, P. . . .	3	2	237	1	9
Sylvester Cooke, P. . . .	Deckertown,	"	Wantage, 1st, P. . .	7	2	121	4	2
Joel Campbell, S. S. . . .	Hamburg,	"	Hardiston, S. S. . .	2		175		2
Thomas S. Ward, W. C. .	Bloomfield,	"						
Burtis C. Megie, P. . . .	Dover,	"	Dover, P.	2	6	109	2	5
Daniel E. Megie, P. . . .	Boonton,	"	Boonton, P.	1	3	75		2
John M. Johnson, P. . .	Hanover Neck,	"	Hanover, P.	2	9	220	2	4
Henry F. Wadsworth, S. S.	Newfoundland,	"	Newfoundland, S. S.	3		110	1	6
Bethuel Farrand, S. S. . .	Augusta,	"	Frankford, S. S. . .	1	4	85		
John Ward, P.	Stanhope,	"	Stanhope, P. . . .	1	7	50		9
Alonzo B. Rich, W. C. .	Deckertown,	"						
Nehemiah P. Pierce, S. S.	Whippany,	"	Whippany, S. S. . .		8	115		4
Nath. E. Pierson, S. S. . .	Sparta,	"	Sparta, S. S. . . .		4	150		3
Daniel Higbie, S. S.—19. .	West Milford,	"	West Milford, S. S. .			*140		
			Deckertown, V. . .	3	3	131	1	
			Succasunna, V. . .	2	4	90		7
			Berkshire, V.—18. . .	5	2	79	2	4
				35	57	2518	15	65
Presbytery of Montrose.								
Eli Hyde, W. C.	Gibson,	Pa.						
Lyman Richardson, Tea. .	Harford,	"						
Joseph Barlow, S. S. . .	Providence,	"	Providence, S. S. .			15		
			Blakely, S. S. . .			*14		
Edward Allen, Tea. . . .	Belvidere, N. J.							
Adam Miller, P.	Harford,	Pa.	Harford, P.			240		9
Henry A. Rowland, P. . .	Honesdale,	"	Honesdale, P. . . .	10	16	251	1	6
Henry A. Riley, P. . . .	Montrose,	"	Montrose, P. . . .	1	7	308	1	
Albert R. Raymond, S. S.	Hamlinton,	"	Salem, S. S. . . .	15		72	6	
James B. McCreary, P. . .	Great Bend,	"	Great Bend, P. . . .	2		124		5
Orris Fraser, S. S. . . .	Brooklyn,	"	Brooklyn, S. S. . .			75		
			Franklin, S. S. . .			78		6
Elias O. Ward, P. . . .	Dundaff,	"	Dundaff, P.	2	2	83	1	1
Melanc. B. Williams, S. S.	Tarrytown,	"						
Samuel Whaley, P. . . .	Pleasant Mt.,	"	Mt. Pleasant, P. . .	7	1	117	1	1
			Herrick P. . . .			61		7
Samuel F. McEwen, S. S.	Le Raysville,	"	Pike, S. S.	10		95	9	
Darius Williams, S. S. . .	Wysox,	"	Wysox, S. S. . . .			*39		
Willard Richardson, Tea. .	Bethany,	"						
George N. Todd, S. S. . .	Gibson,	"	Gibson, S. S. . .			*40		
			Ararat, S. S. . .			41		5
Joseph O. Boswell, S. S.—18.	Springville,	"	Springville, S. S. . .			40		
Licentiates.			Liberty, S. S. . . .			*40		
David Torrey.—1.			Bethel, S. S. . . .			*62		
			Prompton, V. . . .			*18		
			Carbondale, V. . . .			*143		
			Canaan, V.			*16		
			Bethany, V.			*98		
			Scott, V.—24. . . .			*12		
				47	26	2082	19	40

SUMMARY.

PRESBYTERIES.	Ministers.	Churches.	Total Members last year	Added on Examination	Added on Certificate.	Total Added.	Present Total of Members.	Adults Baptized.	Infants Baptized.	Licentiates.	Candidates.	STATED CLERKS.
Hudson............	14	12	1794	24	27	51	1739	11	32		2	Rev. O. M. Johnson.
North River........	15	14	1713	40	26	66	1694	11	50	2	2	Rev. Sumner Mandeville.
Long Island.........	13	6	488	29	12	41	584	11	27			Rev. George F. Wiswell.
New-York, 3d......	29	14	4608	127	289	416	4685	44	175	8	1	Rev. Edwin F. Hatfield.
New-York, 4th.....	27	13	3430	94	186	280	3468	21	160	17	6	Rev. Erskine Mason, D.D.
Brooklyn..........	20	8	1973	89	139	228	2035	11	96	1	1	Rev. William B. Lewis.
Newark............	22	14	3617	48	123	171	3630	14	155	2	1	Rev. Ebenezer Seymour.
Rockaway.........	19	18	2367	35	57	92	2518	15	65			Rev. Joel Campbell.
Montrose.—9........	18	24	2046	47	26	73	2082	19	40	1		Rev. Adam Miller.
	177	123	22036	533	885	1418	22435	157	800	31	13	

STANDING RULES.

I. Each Presbytery shall transmit to the Stated clerk of the Synod, postpaid, a corrected roll of their members and churches, after their autumnal meeting, and at least one week before the meeting of the Synod, in each year.

II. The several Presbyteries shall make a written report to the Synod, annually, of the state of religion within their bounds.

III. The Presbyteries shall report to the Synod, annually, a statistical account of their ministers and churches, in the form adopted in the statistical table herewith published.

IV. All the devotional meetings of the Synod shall be held in the same church in which the Synod is opened with the sermon of the Moderator.

V. The opening services of the Synod shall be held in a different church, as appointed by the vote of the Synod, each year.

VI. A collection for defraying the contingent expenses of the Synod, shall be made after the opening sermon by the Moderator.

VII. In this Synod, now constituted over so large a territory as the court of the last resort in its appellate jurisdiction over the churches, it shall be hereafter obligatory upon the Ruling Elders that represent their respective churches in this body, to attend, if practicable, all the sessions of the same; and no alternate shall be admissible as the substitute of a member after his enrollment and the taking of his seat in the Synod.

VIII. The minutes of the Synod shall be printed, and a statistical table appended.

IX. If, at the time for opening the Synod, the Moderator be not present, it shall be the duty of the committee of arrangements to appoint some member of the Synod to preach the sermon.

X. On Wednesday evening in each annual meeting, a sermon shall be preached, on some subject previously assigned.

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MINUTES

OF THE

SYNOD OF NEW-YORK AND NEW-JERSEY.

OCTOBER, 1848.

NEW-YORK:
PRINTED BY LEAVITT, TROW & COMPANY,
49 ANN-STREET.
1848.

Leavitt, Trow & Co. Printers,
49 Ann-street.

SYNOD

OF

NEW-YORK AND NEW-JERSEY.

THE Synod of New-York and New-Jersey met in the Third Presbyterian Church of Newark, N. J., on Tuesday, October 17, 1848, at seven o'clock, P. M., and was opened with a sermon by the Moderator, the Rev. WILLIAM ADAMS, D. D., from Galatians 6: 2. "Bear ye one another's burdens, and so fulfil the law of Christ."

After the sermon, the Moderator offered prayer, and presided during the constituting of the Synod.

The roll was made out, and is as follows:

MINISTERS.	CHURCHES.	ELDERS.
	Presbytery of Hudson.	
Daniel Crane.		
William Timlow.		
Daniel T. Wood.	Middletown,	Hiram S. Dunning.
John N. Lewis.	Bethlehem,	Thomas Clemence.
O. M. Johnson.	Denton,	Moses Sawyer.
William Y. Miller.		
James W. Wood.	Chester,	Ira Hawkins.
Albert Worthington.	Circleville,	Samuel Bull.
*George Pierson.	Florida,	James Wood.
	Montgomery,	Theodore L. Jackson.
	Presbytery of North River.	
Jonathan Silliman.	Canterbury,	Peter Roe.
Henry G. Ludlow.		
Sumner Mandeville.		
John Gray.	Newburgh, 2d,	John H. Corwin.
Sherman Hoyt.		
Alexander O. Peloubet.		
*Joseph McKee.	Peekskill, 2d,	*David L. Seymour.
*William N. Sayre.		
	Presbytery of Long Island.	
George F. Wiswell.	Southold,	Franklin Tuttle, M. D.
John Woodbridge.	Greenport,	Richard Cook.
James T. Hamlin.	Union Parish,	Nathaniel Warner.
*Amos E. Lawrence.	Cutchogue,	Ira Tuthill.

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* Not present at the opening of the Synod.

MINISTERS.	CHURCHES.	ELDERS.
	Presbytery of New-York, 3d.	
Tho's H. Skinner, D. D.		
Alfred E. Campbell.		
Charles Hall, D. D.		
Edwin F. Hatfield.	Seventh,	Charles P. Baldwin.
James Knox.	Tenth,	*Joseph F. Slipper.
Asa D. Smith.		
Selden Haynes.		
Samuel D. Burchard.	Thirteenth-street,	Jonathan Danforth.
David B. Coe.	Allen-street,	Lucius Hart.
D. D. T. McLaughlin.		
George Uhler.		
Andrew Abraham.		
*Herman Norton.		
*Ja's W. C. Pennington.	First Colored,	*Henry I. Johnson.
	Mercer-street,	*John L. Mason.
	Presbytery of New-York, 4th.	
Erskine Mason, D. D.	Bleecker-street,	William A. Wheeler.
William Adams, D. D.	Central,	James Morris.
Mason Noble.	Eleventh,	E. B. Littell.
Charles Hawley.		
Ezra H. Gillett.	Harlem,	*Jonathan Hanson.
Amasa S. Freeman.	Hav'straw, Central,	William Hamilton.
Tho's H. Skinner, Jr.	Carmine-street,	Nathaniel Gray.
*Charles H. Read.	Pearl-street,	*Hugh Aikman.
*L. Burton Rockwood.		
*Josephus B. Loring.		
	Presbytery of Brooklyn.	
Isaac Lewis, D. D.		
Thomas Brittan.		
James H. Thomas.		
Samuel H. Cox, D. D.	Brooklyn, 1st,	*Thomas S. Nelson.
William B. Lewis.		
James W. McLane.	Williamsb'gh, 1st,	*Paul J. Fish.
Alfred Ketcham.		
James N. Gloucester.		
*Samuel T. Spear.	Brooklyn, South,	*John A. Davenport.
*Livingston Willard.	Haverstraw,	Hon. George S. Allison.
*James M. Sherwood.		
*Walter H. Bidwell.		
	Presbytery of Newark.	
Daniel G. Sprague.	South Orange,	Ira Taylor.
Ansel D. Eddy, D. D.	Newark, 5th,	*J. H. Clark, M. D.
H. N. Brinsmade, D. D.	Newark, 3d,	James B. Pinneo.
Jonathan B. Condit, D. D.	Newark, 2d,	J. B. Jackson.
Ebenezer Seymour.		
William C. White.	Orange, 1st,	*Smith Williams.
William Bradley.		
Joseph S. Gallagher.		
Thomas P. Hunt.		
Samuel L. Tuttle.	Caldwell,	Jonathan Provost.

MINISTERS.	CHURCHES.	ELDERS.
Aaron C. Adams.		
Michael F. Liebenau.	Paterson,	Aaron King.
George Duffield, Jr.	Bloomfield,	David Conger.
James M. Bruen.		
Elymas P. Rogers.	Newark, Colored,	*Benjamin Woodruff.
Samuel S. Potter.		
*Ward Stafford.		
*William Whittaker.	Plainfield, 2d,	Ira Prudden.
	Newark, Central,	Samuel Halsey.
	Newark, 6th,	David Joline.
	Madison,	Ashbel Carter.
	Newark, 1st,	*Hon. J. C. Hornblower.
	Presbytery of Rockaway.	
John Ford.	Parsippany,	William Dixon.
Enos A. Osborn.		
Thomas S. Ward.		
Burtis C. Megie.		
Daniel E. Megie.		
John M. Johnson.	Hanover,	Jacob Ward.
John Ward.		
Nathaniel E. Pierson.		
Daniel Higbie.		
Joseph F. Tuttle.	Rockaway,	George Rowland.
*Joel Campbell.	Hardiston,	*Jacob Kimball.
	Mendham,	Robert Morrow.
	Berkshire,	William B. Le Fevre.
	Wantage, 1st,	*John Stiles.
	Presbytery of Montrose.	
Henry A. Rowland.		
*Joseph Barlow.		
	Montrose,	Benjamin S. Bentley.
	Wysox,	Abner C. Hinman.
Ministers—88.		*Elders*—54.

The Rev. ASA D. SMITH was elected Moderator, and the Rev. Messrs. SELDEN HAYNES and MASON NOBLE were elected Clerks.

The committee of arrangements reported, recommending that the Synod spend three-fourths of an hour each morning, at the opening of the session, in devotional exercises. The report was unanimously adopted.

The Synod then adjourned, to meet to-morrow morning, at nine o'clock, in the lecture-room of this church. Closed with prayer by the Moderator.

Wednesday, October 18.

The Synod met, pursuant to adjournment, and engaged in devotional exercises, according to appointment. The roll was then called, and the following additional members were present, viz. From the Presbytery of Hudson, Rev. George Pierson; from the Presbytery of

North River, Rev. William N. Sayre; from the Presbytery of Long Island, Rev. Amos E. Lawrence; from the Third Presbytery of New-York, Rev. Messrs. Herman Norton and James W. C. Pennington, and Messrs. Joseph F. Slipper, Henry I. Johnson and John L. Mason, elders; from the Fourth Presbytery of New-York, Rev. Charles H. Read, and Messrs. Jonathan Hanson and Hugh Aikman, elders; from the Presbytery of Brooklyn, Rev. Messrs. Samuel T. Spear and Livingston Willard, and Messrs. John A. Davenport and Thomas S. Nelson, elders; from the Presbytery of Newark, Rev. Ward Stafford, Hon. Joseph C. Hornblower, and Messrs. Smith Williams and Benjamin Woodruff, elders; from the Presbytery of Rockaway, Rev. Joel Campbell, and Messrs. Jacob Kimball and John Stiles, elders; and from the Presbytery of Montrose, Rev. Joseph Barlow.

The reasons of these members for their previous absence were sustained.

The minutes of the opening session were read and approved; and printed copies of the minutes of the last annual meeting were distributed among the members.

Leave of absence was given to the Rev. Dr. Skinner, from the remaining sessions of the Synod.

Rev. Drs. Eddy and Hall, and Mr. John L. Mason, were appointed to prepare a minute in relation to the standing of foreign ministers under the care of Presbyteries.

Rev. Messrs. Robert Adair and John Patton, of the Synod of Pennsylvania, Rev. Baxter Dickinson, D. D., of the Synod of Geneva, Rev. George Sheldon of the Presbytery of Charleston Union, and Rev. Messrs. Holloway Hunt and Edward E. Rankin, of the Synod of New Jersey, being present, were invited to sit as corresponding members.

Rev. Messrs. McLane and J. N. Lewis were appointed to collect the sum of fifty cents from each of the members present, for the contingent expenses of the Synod.

The committee of arrangements made the following report, which was adopted:

Resolved, That the Synod take a recess, daily, at half past twelve o'clock, and meet at three o'clock, P. M.

Resolved, That the narratives of the state of religion from the several Presbyteries be read at three o'clock, this afternoon, with such statements in addition from the members, as they may think proper.

It was resolved, That the next annual meeting be held in the Presbyterian church in Montrose, Penn., on the third Tuesday in October, 1849, at seven o'clock, P. M., and that the Rev. Messrs. Riley, Miller and Rowland, Hon. William Jessup, and Messrs. B. S. Bentley, Benjamin Sayre and Perrin Wells be a committee of arrangements.

The Moderator announced the standing committees as follows:

1. *Of bills and overtures.*—Rev. Drs. Mason and Condit, Rev. Messrs. H. A. Rowland and Duffield, and Messrs. Pinneo and Bentley, elders.

2. *Judicial committee.*—Rev. Drs. Adams and Cox, Rev. Messrs. Ford and Spear, and Messrs. Hornblower and Wheeler, elders.

3. *On leave of absence.*—Rev. Messrs. Hatfield and Gallagher, and Mr. James Wood, elder.

4. *On the narrative.*—Rev. Messrs. T. H. Skinner, Jr., McLane, Coe and Wiswell, and Messrs. Halsey and T. L. Jackson, elders.

On Presbyterial Records.

Hudson.—Rev. Messrs. Silliman and J. M. Johnson, and Mr. Hart.

North River.—Rev. Messrs. J. N. Lewis and James Knox, and Mr. Ward.

Long Island.—Rev. Messrs. Ludlow and Crane, and Mr. Conger.

New-York, 3d.—Rev. Dr. Brinsmade, Rev. Mr. Timlow, and Mr. Fish.

New-York, 4th.—Rev. Dr. Lewis, Rev. Mr. Woodbridge, and Mr. Baldwin.

Brooklyn.—Rev. Dr. Eddy, Rev. A. E. Campbell, and Mr. Danforth.

Newark.—Rev. Messrs. Burchard and D. T. Wood, and Mr. Warner.

Rockaway.—Rev. Messrs. Mandeville and Adams, and Mr. Roe.

Montrose.—Rev. Messrs. Pierson and T. H. Skinner, Jr., and Mr. Hawkins.

Mr. Frederick Bull was re-elected Treasurer, and the Rev. Wm. B. Lewis, Stated Clerk.

Rev. Messrs. Hall, H. A. Rowland and Coe were appointed to nominate a preacher and a subject of discourse for Wednesday evening in the next annual meeting.

Rev. Theron Baldwin, of the Synod of Illinois, and Rev. John J. Slocum, of the Synod of Albany, being present, were invited to sit as corresponding members.

The committee to whom had been recommitted the subject of marriage and divorce, at the last annual meeting, presented a report, which after discussion was referred to a special committee, Rev. Drs. Skinner and Cox, and Hon. Joseph C. Hornblower.

The committee on bills and overtures reported the following overtures, which were placed on the docket.

Overture I. In view of the Form of Government, chap. xi. sect. 5—Will the Synod express an opinion as to the desirableness of our return to the former platform of annual General Assemblies?

The committee recommend that the Synod express an opinion in favor of a return to annual assemblies.

Overture II. Will the Synod take order to divide the Synod?

The committee recommend that it is inexpedient for the Synod to take order on this subject at present.

A recess was then taken, until three o'clock.

After the recess, Rev. James M. Sherwood, of the Presbytery of Brooklyn, and Rev. William Whittaker, and J. H. Clark, M. D., elder, from the Presbytery of Newark, appeared in the Synod, and gave their reasons for previous absence, which were sustained.

The following report was presented, and adopted:

The undersigned, members of the committee appointed by the Synod in October last to attend the annual examination of the students in the New-York Union Theological Seminary, report—

That we duly performed the duties assigned us; and that we were highly gratified with the manner in which the examination was conducted, and with the very respectable attainments which the young gentlemen had evidently derived from the skillful and faithful instruction of their revered professors.

The examination commenced on Thursday morning, June 25th, and closed on the following Wednesday. During those six days, each of the three classes was examined on the Hebrew and Greek languages, natural and revealed theology, sacred rhetoric and Biblical history; and the senior class on church history. On all these subjects, the examination was sufficiently minute, full and thorough, and, generally, it was well sustained.

The graduating class contained twenty-nine members. Eight of them have devoted themselves to foreign missions. Judging from their examination, and from the public performances of some of them, at the anniversary of the Seminary, on the evening of the last day of the examination, we have no doubt that they will prove to be a very valuable accession to the list of foreign missionaries.

The committee of this Synod, and also that of the Synod of Albany, were invited to attend, and unite in the celebration of, what was properly called the farewell communion. On Tuesday evening, the 20th of June, the professors, the three classes of students and the two committees of Synods, assembled in the chapel of the Seminary. The sacrament of the Lord's Supper was administered —and the professors gave their parting counsels, and their very affectionate and affecting farewell to the graduating class. The whole scene was peculiarly solemn and appropriate, and to your committee, most deeply interesting. This was the second celebration of the kind which some of us have attended in this Seminary; and we fondly and sincerely hope that similar celebrations will be perpetuated on all similar occasions, in all future time.

We were highly rejoiced on finding, in the department of Sacred Rhetoric, an able professor. And our joy was increased on learning that funds had been raised, during the year, for his full and permanent support. It is devoutly wished that the time may not be far distant when a like support shall be secured for a professor of Biblical and Ecclesiastical History.

While we congratulate the Synod and the church on the successful establishment of this beloved Seminary, we cordially unite with them in ascriptions of unfeigned and fervent gratitude to the glorious Head of the Church, for his past, continued, and increasing smiles upon its sacred interests.

We know of no seminary, commencing with no greater pecuniary endowments, that has been more successful; and we do not believe that the seminary exists, in which a more thorough education preparatory to an entrance upon the duties of the gospel ministry can be obtained, than is attainable in the Union Theological Seminary of New-York.

Let it then share largely in the warmest affections of our hearts. Let our earnest and holy supplications ascend daily to heaven on its behalf. Let the churches contribute with a liberal hand, as long as its necessary current expenses may require their aid. And let those friends of Zion whom God hast blest with profusion of wealth, furnish ample means for the frequent enlargement of its valuable library, and for the multiplication and lasting support of professors to any needful extent.

[Signed] ISAAC LEWIS, *Chairman.*
JOHN J. OWEN,
MASON NOBLE,
WILLIAM TIMLOW,
D. G. SPRAGUE,
GEO. F. WISWELL,
JONA. SILLIMAN.

The Rev. Messrs. H. A. Rowland, Cooke, Burchard, J. W. Wood, Ludlow, Lawrence, Read, Duffield and Sherwood, were appointed to attend the next annual examination of the Seminary.

The Treasurer presented his report, which was referred to Messrs. Nelson and Hart, to audit the same.

The following report was adopted:

The committee of arrangements recommend to the Synod, that the sacrament of the Lord's Supper be administered, to-morrow afternoon, at half past three o'clock, in the following order:

1. Invocation and reading a hymn, by the Moderator.
2. Address, by Rev. Mr. McLane.
3. Prayer, by Rev. Mr. Woodbridge.
4. Distribution of the elements, Rev. Mr. Ludlow.
5. Address, by Rev. Charles H. Read.
6. Prayer, by Rev. Mr. Hatfield.
7. Doxology, and benediction by the Moderator.

The committee also recommend the following order of exercises for the Synodical prayer-meeting, to-morrow evening, at seven o'clock.

1. Invocation and hymn, by the Moderator.
2. Prayer, by Rev. Mr. Mandeville.
3. Address, by Rev. Dr. Cox.
4. Hymn, by the Moderator.
5. Reading the Narrative, by the writer.
6. Prayer, by Rev. A. E. Campbell.
7. Address, by Rev. J. F. Tuttle.
8. Prayer, by Rev. J. M. Johnson.
9. Doxology, and benediction by the Moderator.

The Synod proceeded to the order of the day. The statistical reports and narratives from the Presbyteries were read, in their order, and additional remarks were offered.

The auditing committee reported that they had audited the Treasurer's account, and found it correct; and that there is a balance in the treasury of eleven dollars and forty-six cents.

The committee to nominate a preacher and subject of discourse for Wednesday evening, in the next annual meeting, made the following report, which was adopted.

The Synod, embracing as it does the Presbyterian ministry and churches in our connection within a large and important section of our country, presents at each annual meeting, a body to whom the christians whom it represents may appropriately and rightfully look for the distinct expression and defence of our doctrines and polity. It seems entirely suitable, therefore, that the series of sermons delivered at the annual meetings of the Synod should have reference to *important points of doctrine, or questions of church polity*, especially such as may from time to time be drawn into controversy, or otherwise demand especial notice. We have already had, on a previous occasion, a sermon on the Abrahamic covenant, and one on the Nature of the Atonement.

The committee would recommend as the subject for the Wednesday evening Synodical sermon, next year, 'The Holy Spirit and his official work in redemption:' and that the Rev. Dr. Condit, of the Presbytery of Newark, be the preacher.

The Synod then took a recess, until seven o'clock, in the church.

At seven o'clock, the Rev. Asa D. Smith preached according to appointment, on "The importance of a Scriptural ministry," from 2 Timothy 3 : 16, 17. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

After the services, the Synod adjourned to meet at nine o'clock, to-morrow morning, in the lecture-room. Closed with prayer, by Rev. Dr. Brinsmade.

Thursday, October 19.

The Synod met, pursuant to adjournment, and engaged in devotional services. After which, the roll was called, and the following additional members were present: viz. From the Presbytery of North River, Rev. Joseph McKee, and Mr. David L. Seymour, elder; from the Fourth Presbytery of New-York, Rev. Josephus B. Loring; and from the Presbytery of Brooklyn, Paul J. Fish, elder. The reasons of these members for their previous absence, were sustained.

The minutes of the proceedings of yesterday were read and approved.

Rev. J. P. Pinney, of the Synod of Wheeling, Rev. John Marsh, of the New-York and Brooklyn Association, and the Rev. David Magie, D. D., of the Synod of New Jersey, being present, were invited to sit as corresponding members.

The committee on leave of absence reported that they had given leave of absence to the Rev. Messrs. John Gray, George Pierson, Livingston Willard, Daniel Crane and William Y. Miller, and Messrs. B. S. Bentley, Henry I. Johnson and Aaron King, elders.

The Rev. Mr. Marsh was heard on the subject of temperance, the Rev. Mr. Pinney, on the subject of colonization, and the Rev. Mr. Patton, in behalf of the Education Society—each five minutes.

After Mr. Patton had been heard, the subject of education for the ministry was referred to Rev. Drs. Hall and Condit, Rev. Mr. McLane, and Mr. Nelson, elder, to report thereon.

The committees on the records of the Presbyteries of Hudson, North River, Long Island, New-York, 4th, Brooklyn and Newark, severally reported, recommending their approval as far as written. The reports were adopted.

A recess was then taken, until three o'clock.

After the recess, Rev. L. B. Rockwood, of the Fourth Presbytery of New-York, and Rev. Walter H. Bidwell, of the Presbytery of Brooklyn, appeared in the Synod, and assigned their reasons for previous absence, which were sustained.

Rev. John C. Brigham, D. D., of the Berkshire Association, Mass., being present, was invited to sit as a corresponding member.

The following was adopted, as a standing rule:

At the opening of each morning's session, three-quarters of an hour shall be spent by the Synod in devotional exercises, under the direction of the Moderator.

The committee on a religious periodical reported that they have accomplished nothing in respect to the establishment of such a paper, and request to be discharged. The committee were discharged accordingly.

The committee on bills and overtures reported Overture III., which was put on the docket.

Overture III. Whether any farther measures can be taken to secure the speedy establishment of the contemplated religious periodical.

In answer to this overture, the committee recommend that this matter be referred to a committee of five in the city of New York, with instructions to proceed immediately to make arrangements for such a periodical; and that said committee be empowered to fill such vacancies as may occur in their number.

The following report was adopted:

The committee on the records of the Presbytery of Rockaway recommend that they be approved as far as written, with the following exceptions:

1. The records are not authenticated by the signature of the stated clerk.
2. On page 396, a record is made of the dismission of a minister to another body, by a committee, instead of by an act of the Presbytery,—and this appears to be the common practice of the Presbytery.

At half past three o'clock, the Synod engaged in religious services in the Third Presbyterian Church, when the sacrament of the Lord's Supper was administered—the several parts of the service being performed according to the prescribed arrangement.

Business being resumed in the lecture-room, the following minute was adopted:

The Synod having heard statements by the Rev. Herman Norton, Corresponding Secretary of the American Protestant Society, respecting the object and operations of the Society:

Resolved, That the Synod cordially commend the Society, in its important work among the Romanist population of our country, to the prayers and patronage of our churches.

Rev. Ethan Smith, of the Synod of Geneva, and Rev. S. G. Spees, of the Synod of Albany, being present, were invited to sit as corresponding members.

Rev. J. W. McLane was added to the committee on leave of absence.

The following resolution was adopted:

Resolved, That hereafter, when the Synod shall have been engaged in religious services, and are about to adjourn, the last prayer in such services shall be regarded as meeting the rule in the Form of Government requiring every session of the body to be concluded with prayer.

The committee on the relation of foreign ministers applying for admission to the Presbyterian Church, presented the following report, which was adopted:

The Digest of the General Assembly, p. 281 and onward, settles clearly the manner in which such ministers shall become connected with the Presbyterian Church in this country. Their credentials are to be carefully examined, and after inspecting evidences of their literary acquirements, "free conversation shall be held with them in order to discover their soundness in the faith, and experimental acquaintance with religion." Their examination in all other respects is to be similar to that of candidates for licensure.

If such examination shall be satisfactory, "the Presbytery shall receive (them) as ministers or candidates on probation." "During this state of probation, (they) may preach the gospel, and if ordained, perform every part of the ministerial functions, except that (they) may not vote in any judicatory, or accept a call for settlement." This probation is always to extend at least through one year, before one Presbytery, which shall ultimately receive them.

The Digest adds, "In case of receiving such candidates, the Presbytery shall report the same to their Synod (or the General Assembly) at its next meeting, together will all the certificates and other testimony on which (they) were received." The Synod or General Assembly are to review the whole case, and come to a final judgment either to receive (them) into the Presbyterian body, agreeably to (their) standing, or to reject them.

On page 286 of the Digest it is ordained as follows: "The Presbytery shall lay before the Synod the testimonials and all other certificates upon which they received such ministers or probationers, for the satisfaction of the Synod, before such ministers or probationers shall be enrolled as members of our body." It is added, "If these testimonials are found false or insufficient, the whole proceedings held by the Presbytery on their admission, shall be held to be void, and the Presbytery shall not, from that time, receive or acknowledge them as members of this body, or in ministerial communion with us."

From these well-defined rules, it would appear that the Synod or General Assembly alone have the power to admit foreign ministers to a connection with the Presbyterian Church. It also appears that the relation of foreign ministers, while on probation before our presbyteries, is somewhat peculiar; being, in some respects, dissimilar to that of ordinary candidates for licensure to preach the gospel. The latter have no right to preach the gospel, to administer its ordinances, or to sit in our ecclesiastical bodies, or deliberate in their proceedings; while ministers or probationers from foreign countries have a right to preach in our churches, to administer ordinances, and to sit in our church courts as corresponding members. At the same time, it is clear that they in no sense can be regarded as members of the Presbyterian Church in the United States, so as to be subject to its control and discipline, any farther than that we may reject their application to become constituent members of our denomination. Their names cannot be admitted on our rolls, till the time of their probation shall have expired, and the action of the Presbytery receiving them shall become approved by the higher judicatory of the Church.

Guided by the Digest, the committee are compelled to report that ministers from foreign countries, while probationers, cannot be enrolled as connected with us by the action of Presbytery, till the sanction of the higher judicatory is given, but

they are to be met by us with fraternal affection, and welcomed to a co-operation with us in evangelical labors, with a view to a full connection with us as constituent members of the Presbyterian Church, after they shall have passed creditably their prescribed term of probation. A. D. Eddy, *Chair'n of Com.*

The Narrative of the state of religion, as prepared by the committee, was submitted to the Synod, and ordered to be read at the prayer-meeting, this evening.

A recess was then taken, until seven o'clock, in the church.

At seven o'clock, the Synodical prayer meeting was attended in the church, and the services conducted according to the appointment of the Synod. After which the Synod adjourned, to meet in the lecture-room, to-morrow morning, at half past eight o'clock.

Friday, October 20.

The Synod met, pursuant to adjournment, and engaged in devotional services. After which, the minutes of yesterday were read and approved.

Rev. S. I. Prime, of the Synod of New-York, Rev. James Scott, D. D., of the Particular Synod of New-York, of the Reformed Dutch Church, and Rev. David Murdock, D. D., of the Synod of Albany, being present, were invited to sit as corresponding members.

The committee on leave of absence reported that leave had been given to Rev. Messrs. D. T. Wood, John Ford, J. W. Wood, Daniel Higbee and Sherman Hoyt, and to Messrs. Wm. Hamilton, James Wood, H. S. Dunning, William Dixon, David Conger, Ashbel Carter, Jacob Ward, N. Warner, Ira Taylor and D. L. Seymour, elders,—which report was adopted.

The committee on the tax reported that they had collected the sum of seventy dollars and fifty cents, from one hundred and forty-one members, being all who have been present during the sessions of the Synod, except one who has obtained leave of absence. The report was accepted, and the committee discharged.

The Narrative of the state of religion, as read at the prayer-meeting, was adopted, and ordered to be published.

It was resolved, that the thanks of the Synod be tendered to the Rev. Asa D. Smith, for his discourse on Wednesday evening, and that a copy be requested for publication. It was further resolved, that the publication of the discourse be under the direction of the Stated Clerk, and that a copy be sent to each member of the Synod.

The committee on the records of the Third Presbytery of New-York reported, recommending that they be approved as far as written; which was adopted.

Rev. Theron Baldwin was heard, in behalf of the Society for the promotion of Collegiate and Theological Education at the West, particularly in reference to a presentation of that object to the churches, in connection with the cause of Education for the ministry.

The Synod proceeded to the consideration of Overture III.—on a religious periodical—when the recommendation of the committee was unanimously adopted.

Rev. Messrs. Asa D. Smith, Erskine Mason, D. D. and William Adams, D. D., and Messrs. John L. Mason and Charles Gould were appointed the committee on a religious periodical.

It was resolved, That as uniformity of method in the public reception of members to our churches, on profession, has been long desired, the subject be committed to Rev. Drs. Cox and Brinsmade, and Rev. Mr. Hatfield, with instructions to prepare a form of reception, and report it to the next annual meeting of the Synod.

It was resolved, That the thanks of the Synod be presented to the trustees of the Third Presbyterian church of Newark, for the accommodations afforded us during these sessions; and to those families whose generous hospitality we have enjoyed.

Overture II. was taken up, and the recommendation of the committee adopted.

Overture I. was taken up, and it was resolved, That as the question has been already referred to the Presbyteries, its consideration be left with them.

The committee on the records of the Presbytery of Montrose reported that the book had not been put into their hands; and they requested to be discharged. The request of the committee was granted.

The committee to whom was referred the subject of education for the ministry, submitted reasons why it was deemed inexpedient to report at the present stage of the proceedings of the Synod, and asked to be discharged. The committee were discharged, according to their request; and after some discussion of the general subject of Education, as it had been before the Synod, the following resolution was adopted:

Resolved, That as a Synod we look with favor on a plan of co-operation in agencies for the collection of funds in aid of the Central American Education Society and the Society for the promotion of Collegiate and Theological Education at the West; and while the Synod commend both these Societies to the sympathies and benevolence of the churches under their care, they cannot express their opinion as to any plan of co-operation between them, until the principles and details of the plan are submitted.

The janitor's bill for stationery and attendance, amounting to $8, and the salary of the stated clerk, were ordered to be paid.

The committee on leave of absence reported that they had granted leave to Rev. Messrs. Rockwood, Joel Campbell, A. Worthington, J. M. Sherwood and William Adams, D. D., and to Messrs. Samuel Bull and Moses Sawyer, elders. The report was adopted, and the committee discharged.

The subject of church extension was committed to Rev. Dr. Cox, Rev. Messrs. Hatfield and McLane, and Chief Justice Hornblower,

T. S. Nelson and J. L. Mason, elders, with instructions to prepare a plan, and report it to the next meeting of the Synod, with power to add to their number, and to fill vacancies which may occur therein.

The following minute was adopted:

"Whereas the American Board of Commissioners for Foreign Missions are laboring under a heavy financial embarrassment, the history of which is well known to this Synod; and whereas God in his providence is most manifestly calling upon his people for immediate and greatly augmented efforts to send forth more laborers into his harvest; therefore,

Resolved, That the claims of Christ, as embodied in this institution, be earnestly commended to all our churches; and they are exhorted so to increase their missionary efforts as to meet the pressing exigencies of the existing crisis."

The following resolution was adopted:

Resolved, That in view of the pressing calls of Providence, and the immediate wants of the Society, the Synod most earnestly commend the American Home Missionary Society to the continued and increased patronage of our churches.

It was referred to the Stated Clerk to prepare an abstract of the minutes for publication in the religious newspapers.

The minutes of to-day were read and approved.

The Synod then adjourned, to meet in the Presbyterian church in Montrose, Penn., on the third Tuesday of October, 1849, at seven o'clock, P. M.

Closed with prayer, singing the doxology, and the benediction.

W. B. LEWIS, *Stated Clerk.*

Address, 48 Willow-street, Brooklyn, Long Island.

APPENDIX.

NARRATIVE OF THE STATE OF RELIGION.

There are connected with the Synod about 180 ministers, 125 churches, and in round numbers 22,000 communicants. A narrative of the spiritual condition of so large a body of professing Christians during the year, must necessarily be very general and imperfect. It must be based upon a very limited knowledge of some of the more prominent facts in their history, and be made up without any acquaintance with the peculiar circumstances either of individual Christians or churches. The utter impossibility of doing justice to such a subject becomes most manifest, when we attempt to imagine what a different account the finger of God would record, from any that man could give, were we to receive from him the narrative of the religious life and activity of the churches of the Synod during the past year.

In attempting, therefore, a brief history of the spiritual condition of our churches for this period, we must confine ourselves to some of the more important and suggestive facts presented in the statistical reports and narratives of the various Presbyteries.

Among the evidences of the health and vigor of the churches, we first note the fact, that during the year now closed, a larger number have been added to them from the world, than for several years. In 1846 the number reported as added on examination was 454. In 1847 it was 533: and the past year the number is more than 700. This has been the result of the special presence of God in quite a number of our churches. We would most gratefully recognize these achievements of grace; and bless the kind Spirit, which has thus signally owned the labors of God's people, notwithstanding their many and manifest omissions of duty. Such a report was not anticipated by the Synod, and is thereby rejoiced in with the greater thanksgiving.

In the next place, the Synod would acknowledge the kindness and power of God in the present condition of the churches of the Presbytery of Long Island. Within twelve months, pastors have been installed over four of the six churches of this Presbytery. This is the first time that they have formed the pastoral relation; and this, after having existed, severally, for 13, 20, 25, and 99 years—during which periods they have depended upon stated supplies. Three years ago there was but one pastor in the Presbytery: now there are five, and all of the churches are, for the first time in the history of that body, under the supervision of settled ministers.

The Synod also regard with great satisfaction, the increasing interest in Sabbath schools which most of the Presbyteries report as existing in their churches. We consider thorough and faithful Sabbath school instruction, as one of the most efficient methods of advancing the kingdom of God. And while we lament that the results of such labor are not more abundantly spiritual and saving, we cannot but feel that the *cause* lies rather in the want of prayer and faithfulness on the part of teachers, parents and members of the church, than in any defectiveness of the system itself of Sabbath schools. We would also note with pleasure, the very general attention that has been paid to the recommendation of the Synod at its last stated meeting in regard to catechetical instruction. And though the difficulties have been found greater than were perhaps at first supposed, the success has more than repaid the exertion, and the Synod would urge a still more general and persevering attention to the subject. There appears to be also a very remarkable degree of peace and harmony in the churches, and in some instances an increase of the spirit of Foreign and Domestic missions, and of contributions to the various objects of benevolence.

While there are these and other evidences of the prosperity of our churches, there are many things of a different character, to some of which we would here refer. And we would first remark the providence of God, in the death, during the year, of five of the ministers belonging to this Synod. We speak of this dispensation simply in its relation to the churches. It requires no uncommon wisdom to discern in it the warning hand of the Head of the church. The removal of five ministers of Christ out of 170, in this body, in the space of a single year, is unparalleled, we doubt not, in its history. All the churches, but especially all the ministers, should regard this as a most emphatic call from God to renew their strength and redouble their labors and sacrifices in the cause of Christ. The time is short. The harvest is ready for the reapers. The brethren thus taken from us were: Rev. William R. Weeks, D.D., of the Presbytery of Newark; Rev. Jonathan Robinson, of the Presbytery of Long Island; Rev. David De Forest Ely, of the Presbytery of Brooklyn; Rev. George Monilaws, of the 3d Presbytery of New-York; and Rev. D. T. Bagg, of the 4th Presbytery of New-York.

The Synod cannot but regard the present condition of the cause of temperance, as noticed so generally in the reports of the Presbyteries, as an evidence of the apathy and worldliness of the churches. That a cause so manifestly approved of God, and so legitimately belonging to the churches, should languish among them, cannot be accounted for, we think, in consistency with the presence of any good degree of the sanctifying and converting influences of the Holy Spirit.

As another token of the low state of piety in our churches, we would mention the fact noticed in the report of one of the Presbyteries, viz. the small attendance on the stated weekly meetings of the churches, compared with the more than usually large attendance on the Sabbath services. Doubtless what is true in respect to this Presbytery, is true also in respect to almost all the churches in the bounds of the Synod. In many cases not more than one-third, and in some not more than one-fourth or one-fifth of the membership are ever seen at these meetings of their respective churches. Never can we claim the promises of God in respect to Zion, while there is such an indifference in the matter of social prayer among the people of God. Nor should we be surprised at any decline that may be manifested in the prosperity of our Zion.

Though God does seem to have blessed us with a more than usual measure of his converting grace during the year just closed, we have little reason to congratulate ourselves upon our own faithfulness and zeal. There has not probably been one year for a long time past, which has furnished us with so many causes for humiliation and confession of sin as has the present. The numerical increase of our churches is not what it should have been. Indeed we think, that when the statistical records shall be complete, it will be found that our numbers have diminished by several hundreds during the last year. While our population is rapidly increasing, we are either at a stand or are positively falling behind. The aggressive spirit of our Christianity in relation to church extension seems to have been almost inoperative. In some of our

Presbyteries an effort has been made to excite and direct it, but thus far to very little purpose. An unwillingness, in connection with unquestionable ability, to undertake new enterprises and to sustain in a liberal and efficient manner many of the more feeble churches, has been very manifest. The reported number of members in connection with our Synod, will be considerably less this year than it was the previous year, owing to this very cause.

We would allude to but one more of the evidences of the low state of religion in our churches. It is one of the most alarming character—we will only mention it. When we think of the labors for a whole year of 120 or 130 pastors, and of more than 21,000 church members, and call to mind the provisions of God's mercy, and the promises of his word, and ponder upon the doctrines of grace, and the facts of depravity and future eternal punishment, we cannot find language to express our sense of the apathy and guilt of the professing people of God. It is a subject for the most humble and adoring wonder that God has done what he has.

We have thus passed in review the principal points presented in the reports of the Presbyteries. We have endeavored to state with plainness and to confess without extenuation some of our sins. We think it the part of wisdom to do so; and though the discouraging statements we have made seem to overbalance the more cheering, yet we have not looked upon the most cheering. We have not had our eye upon Him who is all our hope and all our strength. We have not called to mind those precious words: "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." In the economy of grace, God's mercies are not graduated by the sins of his people. Indeed, the magnitude of their guilt is often the strongest reason for his interposition. Unasked and unpromised and unexpected mercies are as free and as blessed, as those offered to our faith and prayers. God has doubtless promised many things to Christ, and has purposed many mercies for us, which he has not made known in his word. As it was said in regard to the revival of religion in the days of Hezekiah, "the thing was done suddenly," so has it often been said of the work of divine grace in the American church, "the thing was done suddenly." When the people of God will not prove him by bringing all their tithes into the store-house, he will sometimes prove himself their God by pouring out his Spirit upon them so that there is not room to receive it. This God is our God, and we will trust him. He will visit us; though he tarry, wait for him; he will not tarry. Our whole dependence for existence and enlargement is upon the special presence and power of the Holy Ghost. Revivals of religion are the hope of the church.

STATISTICAL TABLE.

Note.—P. denotes ***Pastor;*** **S. S.,** ***Stated Supply;*** **W. C.,** ***Without Charge;*** **Agt.,** ***Agent;*** **Ed.,** ***Editor;*** **Tea.,** ***Teacher;*** **Sec.,** ***Secretary;*** **F. M.,** ***Foreign Missionary;*** **H. M.,** ***Home do.;*** **Tr. M.,** ***Tract do.;*** **Chap.,** ***Chaplain;*** **Prof.,** ***Professor;*** **V.,** ***Vacant.***

An asterisk denotes that information so marked was procured from the last printed minutes, in default of returns the present year.

MINISTERS, LICENTIATES, AND CANDIDATES.	POST-OFFICE ADDRESS.	CHURCHES.	*Added on Examin'n.*	*Added on Certificate.*	*Total of Members.*	*Adults baptized.*	*Infants baptized.*
Presbytery of Hudson.							
Daniel Crane, W. C.	Canterbury, N. Y.						
Artemas Dean, W. C.							
William Timlow, P.	Amity, "	Amity, P.			129		2
Robert G. Armstrong, Agt.	Newburgh, "						
Phinehas Robinson, Teacher.	Chester, "						
Elias R. Fairchild, D.D., S.S.	Montgomery, "	Montgomery, S. S.	1	5	223		6
Daniel T. Wood, P.	Middletown, "	Middletown, P.	2	3	333	2	6
George Pierson, P.	Florida, "	Florida, P.	2	5	139		13
John N. Lewis, P.	Salisbury Mills, "	Bethlehem, P.	5		143		11
Albert Worthington, S. S.	S. Middletown, "	Circleville, S. S.	1	5	74		3
O. M. Johnson, P.	New Hampton, "	Denton, P.		2	116		3
William Y. Miller, W. C.	Middletown, "						
Philander J. Burnham, Agt.	Bloomingburgh, "						
James W. Wood, P.	Chester, "	Chester, P.	4	6	154		
Augustus Seward, P.—15.	Unionville, "	Unionville, P.	1		103		6
		West Town, P.	5	1	69	2	2
Candidates—2.		Washingtonville, V.			81		
		Ridgebury, V.—12.	3		165		
			24	27	1729	4	52
Presbytery of North River.							
Jonathan Silliman, P.	Canterbury, N. Y.	Canterbury, P.	1	2	100		5
Henry G. Ludlow, P.	Poughkeepsie, "	Poughkeepsie, P.	24	28	329	8	4
Sumner Mandeville, P.	Freedom Plains, "	Freedom Plains, P.	2		125	1	2
Benjamin F. Wile, P.	Pleasant Valley, "	Pleasant Valley, P.	7	3	375	3	10
Isaac C. Beach, W. C.							
William N. Sayre, P.	Pine Plains, "	Pine Plains, P.	1		75		3
Sherman Hoyt, P.	Pleasant Plains, "	Pleasant Plains, P.			115		1
A. Cogswell Frissell, P.	South Amenia, "	South Amenia, P.		2	80		4
James H. Howe, W. C.	Bedford, "						
Alexander O. Peloubet, P.	N. Paltz Land., "	Lloyd, 1st, P.			150		
Townsend E. Taylor, Chap.	Lahaina, Sand'ch I.						
Henry Kinney, F. M.	Sandwich Islands.						
John Gray, S. S.	Newburgh, N. Y.	Newburgh, 2d, S. S.	39	4	85	12	6
Charles Kenmore, W. C.							
Joseph McKee, P.	Peekskill, "	Peekskill, 2d, P.		8	87		3
Joel Osborn, S. S.—16.							
Licentiates.	Plattekill, "	Pleas. Val. West, S. S.			40		
James M. Smith.—1.		New Windsor, V.			*50		
Candidates—2.		Wash'n Hollow, V.			48		
		Milton, V.—14.			43		
			74	47	1702	24	38
Presbytery of Long Island.							
Jonathan Huntting, W. C.	Southold, L. I.						
John D. Gardiner, W. C.	Sag Harbor, "						
Abraham Luce, Jr., W. C.	Success, "						
Daniel Beers, W. C.	Orient, "						
Ezra Youngs, W. C.	Cutchogue, "						
Anson Sheldon, S. S.	New Haven, Conn.						
George F. Wiswell, P.	Southold, L. I.	Southold, P.	9	1	165	3	
John Woodbridge, P.	Greenport, "	Greenport, P.	1	2	121		5
James T. Hamlin, P.	Jamesport, "	Franklinville, P.			55		2
		Union Parish, P.		3	82		1
Amos E. Lawrence, P.	Cutchogue, "	Cutchogue, P.	1	2	63		1
Daniel M. Lord, P.—11.	Shelter Island, N. Y.	Shelter Island, P.—6.			*76		
			11	8	562	3	9

MINISTERS, LICENTIATES, AND CANDIDATES.	POST OFFICE ADDRESS.	CHURCHES.	*Added on Examin'n.*	*Added on Certificate.*	*Total of Members.*	*Adults Baptized.*	*Infants Baptized.*
3d Presbytery of New-York.							
Tho's H. Skinner, D. D., Prof.	New-York City.						
Wm. Patton, D. D., W. C.	do.						
Alfred E. Campbell, P. . .	do.	Spring-st., P. . . .	12	17	695	4	28
Herman Norton, Sec. . .	do.						
Ebenezer Mason, S. S. . .	Wash'tonville, N Y						
Joseph C. Stiles, P. . . .	New-York City.	Mercer-st., P. . . .	11	12	509	4	7
John J. Owen, D. D., Prof.	do.						
Washington Roosevelt, S. S.	do.	North, S. S.	2	2	34		
Charles Hall, D. D., Sec. .	do.						
Edwin F. Hatfield, P. . .	do.	Seventh, P.	51	29	1176	17	53
James Knox, P.	do.	Tenth, P.	27	29	180	8	7
Asa D. Smith, P.	do.	Brainerd, P.	11	16	331	1	10
Royal West, Tr. M. . . .	do.						
Selden Haynes, W. C. . .	do.						
James W. C. Pennington, P.	do.	First Colored, P. . .	10	8	459	6	12
Samuel R. Brown, F. M. .	Miss. Rooms, N. Y.						
William Bradford, Ed. . .	New-York City.						
Sam'l D. Burchard, P. . .	do.	Thirteenth-st., P. . .	13	81	325	3	20
David B. Coe, P.	do.	Allen-st., P.	2	9	433	1	6
Francis C. Woodworth, Ed.	do.						
Edw. Robinson, D.D., LL.D., Prof.	do.						
J. Addison Cary, Tea. . .	do.						
D. D. T. McLaughlin, S. S.	Somers, N. Y.	Somers, 1st, S. S. . .	1	1	44		3
Geo. Bowen, F. M., S. S. .	Miss. Rooms, N. Y	Ahmednuggur, S. S. .	5		95		
Halsey Dunning, S. S. . .	Richmond, Va.						
George Uhler, H. M. . . .	Centreville, R. I.						
Samuel G. Dwight, F. M. .	Miss. Rooms, N. Y.						
John McLeod, P.	Montreal, C. E.	Montreal, P.	11	7	234	1	30
Cyrus T. Mills, F. M. . .	Miss. Rooms, N. Y.						
Wm. W. Atterbury, H. M.	Lansing, Mich.						
Andrew Abraham, F. M.—31	Miss. Rooms, N. Y.						
Licentiates.		Houston-st., V. . . .	15	10	257	4	12
William C. Foster,		Bloomingdale, V.—14.			20		
William H. Megie,							
Samuel P. Leeds,			171	221	4792	49	188
George Clark,							
Cornelius Earle, Jr.,							
Samuel Sawyer,							
Hamilton W. Pierson,							
John W. Douglas,							
Jacob Best.—9.							
Candidates—8.							
4th Presbytery of New-York.							
Erskine Mason, D. D., P. .	New-York City.	Bleecker-st., P. . . .	5	12	369	1	7
William Adams, D. D., P. .	do.	Central, P.	16	26	557	1	25
Henry White, D. D., Prof. .	do.						
Horace Eaton, P.	do.	Sixth-st., P.	4	8	165		4
Charles H. Read, P. . . .	do.	Pearl-st., P.	2	15	392	3	8
James I. Ostrom, P. . . .	do.	Eighth Av., P. . . .	5	10	195		11
Mason Noble, P.	do.	Eleventh, P.	21	13	275	7	8
Charles Hawley, P. . . .	New Rochelle, N. Y.	New Rochelle, P. . .	8	1	60	2	4
Ezra H. Gillett, S. S. . . .	Harlem, N. Y.	Harlem, S. S. . . .	32	11	79	4	8
Amasa S. Freeman, S. S. .	Haverstraw, N. Y.	Haverstraw, Cent'l, S.S.	15	11	51	2	12
Tho's H. Skinner, Jr., P. .	New-York City.	Carmine-st., P. . . .	9	31	611	3	31
Nehemiah Brown, W. C. .	do.						
Gorham D. Abbott, Tea. .	do.						
Elizur G. Smith, W. C. . .	Washington, D. C.						
Edwin Holt, W. C. . . .	Newburyport, Ms.						
Josephus B. Loring, W. C.	Yorktown, N. Y.						
L. B. Rockwood, Ag't. . .	New-York City.						
John Spaulding, Sec. . . .	do.						
Wm. R. Chapman, P. . .	do.	Eighth-st., P. . . .		3	191		5
Wm. Belden, Tea. . . .	do.						
Dan'l L. Carroll, D. D., W. C.	Newark, Del.						
Jonathan I. Jones, P., . .	New-York City.	Welsh, P.—12. . . .			*143		
J. Geddes Craighead, S. S. .	Watertown, Wis.						
J. Edwards Ford, F. M. . .	Miss. Rooms, N. Y.						
Matthew D. Gordon, W. C.	New-York City.						
Wm. T. Sprole, Chaplain—26	West Point, N. Y.						
			117	141	3088	23	123

MINISTERS, LICENTIATES, AND CANDIDATES.	POST OFFICE ADDRESS.	CHURCHES.	*Added on Examin'n.*	*Added on Certificate.*	*Total of Members.*	*Adults Baptized.*	*Infants Baptized.*
Licentiates.							
Samuel I. Parker,							
Joseph P. Lestrade,							
Wm. H. Willcox,							
William Dempsey,							
E. T. Brantley,							
Samuel I. Jones,							
Charles E. Durgin,							
Matson M. Smith,							
Andrew Huntington,							
Samuel H. Willey,							
Israel E. Dwinell,							
Rufus King,							
J. W. Parsons.—13.							
Candidates—8.							
Presbytery of Brooklyn.							
Isaac Lewis, D. D., W. C.	New-York City.						
Thomas Brittan, W. C. . .	Brooklyn, N. Y.						
James H. Thomas, S. S. .	Patchogue, L. I.						
Samuel H. Cox, D. D., P.	Brooklyn, N. Y.	Brooklyn, 1st, P. . .	18	38	902	2	41
Edward Fairchild. . . .							
Henry Dean, Tea. . . .	Brooklyn, N. Y.						
Jona. M. Rowland, Tr. M.	do.						
Hen. P. Tappan, D.D., Prof.	New-York City.						
Walter H. Bidwell, Ed. .	do.						
Wm. B. Lewis, W. C. . .	Brooklyn, N. Y.						
James M. Sherwood, Ed. .	do.						
Samuel T. Spear, P. . .	do.	Brooklyn, South, P. .	18	41	325	2	10
James W. McLane, P. . .	Williamsburgh, L.I.	Williamsburgh, 1st, P.	4	18	149	3	6
Henry Clark, Tea. . . .	Brooklyn, N. Y.						
James N. Gloucester, S. S.	do.	Brooklyn, Siloam, S. S.	3	7	20		4
Benj. W. Dwight, Tea. .	do.						
Livingston Willard, S. S. .	Haverstraw, N. Y.	Haverstraw, S. S. . .			*196		
John Batey, S. S. . . .	Mount Hope, N. Y.						
Wm. L. Richards, F. M.—19.	Miss. Rooms, N. Y.						
Licentiates.		Brooklyn, 3d, V. . .	17	12	350	3	11
Marshall B. Angier.—1.		Carrsville, Col'd, V.—7.			*16		
Candidates—2.			60	116	1958	10	72
Presbytery of Newark.							
Humphrey M. Perrine, W. C.	Stockbridge, Mass.						
Ward Stafford, W. C. . .	Bloomfield, N. J.						
Daniel G. Sprague, P. . .	South Orange, N. J.	South Orange, P. . .	7	4	93		10
Burr Baldwin, W. C. . .	Harford, Penn.						
Ansel D. Eddy, D. D., P. .	Newark, N. J.	Newark, 5th, P. . .	5		92	2	12
Hor. N. Brinsmade, D. D., P.	do.	Newark, 3d, P. . . .	23	25	537	5	17
Clifford S. Arms, P. . . .	Madison, N. J.	Madison, P.	3	4	*193	1	9
Jonathan B. Condit, D.D., P.	Newark, N. J.	Newark, 2d, P. . . .	8	31	430	19	1
Ebenezer Seymour, Tea. .	Bloomfield, N. J.						
Wm. C. White, P. . . .	Orange, N. J.	Orange, 1st, P. . . .	1	3	236	1	12
Wm. Bradley, W. C. . .	Newark, N. J.						
Selah B. Treat, Sec. . . .	Boston, Mass.						
Joseph S. Gallagher, P. . .	Orange, N. J.	Orange, 2d, P. . . .	5	9	246	1	19
Thomas P. Hunt, W. C. .	Newark, N. J.						
George Duffield, Jr., P. . .	Bloomfield, N. J.	Bloomfield, P. . . .	55	9	399	18	37
Aaron C. Adams, P. . .	W. Bloomfield, N.J.	West Bloomfield, P. .	15	14	139	3	3
Samuel L. Tuttle, P. . .	Caldwell, N. J.	Caldwell, P.			*380		
William Whittaker, P. . .	Plainfield, N. J.	Plainfield, 2d, P. . .			*105		
Michael F. Liebenau, P. .	Paterson, N. J.	Paterson, 2d, P. . .	17	6	75		4
James M. Bruen, W. C. .	Newark, N. J.						
Elymas P. Rogers, S. S. .	do.	Newark, Colored, S. S.	26	2	95	6	12
Samuel S. Potter, S. S. . .	do.	Newark, 6th, S. S.			36		
Edward M. Dodd, F. M. .	Miss. Rooms, N. Y.						
Oliver S. Crane, F. M. . .	do.						
C. C. Baldwin, F. M.—25.	do.						
Licentiates.		Newark, 1st, V. . .		5	337		5
Samuel Y. Lum.—1.		Newark, Central, V.—16.		6	231		4
Candidates—1.			165	118	3624	56	145

MINISTERS, LICENTIATES, AND CANDIDATES.	POST OFFICE ADDRESS.	CHURCHES.	*Added on Examin'n.*	*Added on Certificate.*	*Total of Members.*	*Adults Baptized.*	*Infants Baptized.*
Presbytery of Rockaway.							
Barnabas King, P.	Rockaway, N. J.	Rockaway, P. . . .	17	12	234	5	8
Joseph F. Tuttle, P. . .	do.						
John Ford, P.	Parsippany, “	Parsippany, P. . . .	2		159		4
Enos A. Osborn, W. C. .	Newark, “						
Peter Kanouse, S. S. . .	Bemer Ville, “	Wantage, 2d, S. S. .			*243		
Daniel H. Johnson, P. . .	Mendham, “	Mendham, P. . . .			*237		
Sylvester Cooke, P. . . .	Deckertown, “	Wantage, 1st, P. . .	11		131	3	2
Joel Campbell, S. S. . .	Hamburg, “	N. Hardiston, S. S. .	2	1	171	2	
Thomas S. Ward, W. C. .	Bloomfield, “						
Burtis C. Megie, P. . . .	Dover, “	Dover, P.	1	8	104		2
Daniel E. Megie, P. . . .	Boonton, “	Boonton, P.	5	5	79	5	5
John M. Johnson, P. . .	Hanover Neck, N.J.	Hanover, P.	7	5	211		2
Henry F. Wadsworth, S. S.	Newfoundland, “	Newfoundland, S. S. .	2	6	108	1	9
Bethuel Farrand, S. S. .	Deckertown, “	Deckertown, S. S. . .	1	6	133	1	1
John Ward, W. C. . . .	Bloomfield, “						
Nehemiah P. Pierce, S. S. .	Whippany, “	Whippany, S. S. . .		2	112		4
Nathaniel E. Pierson, S. S.	Sparta, “	Sparta, S. S. . . .	5	3	130	1	
Daniel Higbie, S. S. . . .	West Milford, “	West Milford, S. S. .			*140		
Alfred Ketcham, S. S.—19.	Augusta, “	Frankford, S. S. . .	3	6	78		1
		Stanhope, V. . . .			*50		
		Succasunna, S. S. . .			*90		
		Berkshire, V.—18. . .			*79		
			56	54	2489	18	38
Presbytery of Montrose.							
Eli Hyde, W. C.	Gibson, Pa.						
Lyman Richardson, Tea. .	Harford, “						
Joseph Barlow, S. S. . .	Providence, Pa.	Providence, S. S. . .		5	13		2
Edward Allen, Tea. . . .	Belvidere, N. J.						
Adam Miller, P.	Harford, Pa.	Harford, P.	1	3	235	1	9
Henry A. Rowland, P. .	Honesdale, Pa.	Honesdale, P. . . .	3	7	255		7
Henry A. Riley, P. . . .	Montrose, “	Montrose, P.	3	2	295	3	5
Albert R. Raymond, S. S.	Hamlinton, “	Salem, S. S.	2		74		
James B. McCreary, P. . .	Great Bend, “	Great Bend, P. . . .	2	8	130		5
Orris Fraser, W. C. . . .							
Elias O. Ward, P. . . .	Dundaff, “	Dundaff, P.	2	4	89	1	
Melanc. B. Williams, W. C.							
Samuel Whaley, P. . . .	Pleasant Mount, Pa	Mt. Pleasant, P. . .	2	3	116	2	
		Herrick, P. . . .	8	4	71	2	2
Samuel A. McEwen, S. S.	Le Raysville, “	Pike, S. S.			95		
Darius Williams, S. S. . .	Wysox, “	Wysox, S. S. . . .			39		
Willard Richardson, Tea. .	Harford, “						
George N. Todd, P. . . .	Gibson, “	Gibson, P.			40		
		Ararat, P.	11	4	55	2	8
Joseph O. Boswell, S. S. .	Springville, “	Springville, S. S. . .		2	47		
Erasmus D. Willis, S. S. .	Carbondale, “	Carbondale, S. S. . .	1	15	128		12
Jenkin Jenkins, W. C.—20.							
Licentiates.		Franklin, V.		1	76		
David Torrey.—1.		Brooklyn, V.			76		1
		Bethany, V.	3		70		
		Canaan, V.	6	1	17		
		Liberty, S. S. . . .	2	8	36	2	
		Blakely, V.			36		
		Prompton, V. . . .			11		
		Scott, V.			12		
		Bethel, S. S.—24. . .	1	2	55		3
			47	69	2071	13	54

SUMMARY.

PRESBYTERIES	*Ministers.*	*Churches.*	*Total Members last y'r.*	*Added on Examin'n.*	*Added on Certificate.*	*Total added.*	*Present Total of Members.*	*Adults Baptized.*	*Infants Baptized.*	*Licentiates.*	*Candidates.*	STATED CLERKS.
Hudson.	15	12	1739	24	27	51	1729	4	52		2	Rev. O. M. Johnson.
North River. . .	16	14	1694	74	47	121	1702	24	38	1	2	Rev. Sumner Mandeville.
Long Island. . .	11	6	584	11	8	19	562	3	9			Rev. George F. Wiswell.
New-York, 3d. . .	31	14	4685	171	221	392	4792	49	188	9	8	Rev. Edwin F. Hatfield.
New-York, 4th. .	26	12	3468	117	141	258	3088	23	123	13	8	Rev. Erskine Mason, D.D.
Brooklyn. . . .	19	7	2035	60	116	176	1958	10	72	1	2	Rev. Ja's M. Sherwood.
Newark.	25	16	3630	165	118	283	3624	56	145	1	1	Rev. Ebenezer Seymour.
Rockaway. . . .	19	18	2518	56	54	110	2489	18	38			Rev. Joel Campbell.
Montrose.—9. . .	20	24	2082	47	69	116	2071	13	54	1		Rev. Adam Miller.
	182	123	22435	725	801	1526	22015	200	719	26	23	

STANDING RULES.

I. Each Presbytery shall transmit to the Stated Clerk of the Synod, postpaid, a corrected roll of their members and churches, after their autumnal meeting, and at least one week before the meeting of the Synod, in each year.

II. The several Presbyteries shall make a written report to the Synod, annually, of the state of religion within their bounds.

III. The Presbyteries shall report to the Synod, annually, a statistical account of their ministers and churches, in the form adopted in the statistical table herewith published.

IV. All the devotional meetings of the Synod shall be held in the same church in which the Synod is opened with the sermon of the Moderator.

V. The opening services of the Synod shall be held in a different church, as appointed by the vote of the Synod, each year.

VI. A collection for defraying the contingent expenses of the Synod, shall be made after the opening sermon by the Moderator.

VII. In this Synod, now constituted over so large a territory as the court of the last resort in its appellate jurisdiction over the churches, it shall be hereafter obligatory upon the Ruling Elders that represent their respective churches in this body, to attend, if practicable, all the sessions of the same; and no alternate shall be admissible as the substitute of a member after his enrollment and the taking of his seat in the Synod.

VIII. The minutes of the Synod shall be printed, and a statistical table appended.

IX. If, at the time for opening the Synod, the Moderator be not present, it shall be the duty of the committee of arrangements to appoint some member of the Synod to preach the sermon.

X. On Wednesday evening in each annual meeting, a sermon shall be preached, on some subject previously assigned.

XI. At the opening of each morning's session, three-quarters of an hour shall be spent by the Synod in devotional exercises, under the direction of the Moderator.

MINUTES

OF THE

SYNOD OF NEW-YORK AND NEW-JERSEY,

OCTOBER, 1849.

New-York:
PRINTED BY JOHN A. GRAY, 15 SPRUCE STREET.

1849.

SYNOD OF NEW-YORK AND NEW-JERSEY.

The Synod of New-York and New-Jersey met in the Presbyterian Church of Montrose, Pa., on Tuesday, October 16th, 1849, at 7 o'clock P. M. The Moderator, the Rev. Asa D. Smith, D. D., being unable to be present, in consequence of a painful dispensation of Providence, by which his left arm was broken, just upon his arrival in this place, the Synod was opened with a sermon by the Rev. William Adams, D. D., the last Moderator present, from Isaiah xiii. 12: "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir."

After the sermon, the Moderator offered prayer, and presided during the constituting of the Synod.

The roll was made out, and is as follows:

MINISTERS.	CHURCHES.	ELDERS.
	Presbytery of Hudson.	
Daniel T. Wood.	Middletown,	George Little.
John N. Lewis.	Bethlehem,	Robert Denniston.
Albert Worthington.	Circleville,	Samuel Bull.
O. M. Johnson.	Denton,	Calvin G. Sawyer.
James W. Wood.	Chester,	Seth M. Satterlee.
Augustus Seward.		
*William Timlow.	Amity,	Stephen Titsworth.
*Elias R. Fairchild, D. D.	Montgomery,	*Hiram E. Conger.
	Florida,	James Wood.
	Presbytery of North River.	
John Gray.		None.
*Sumner Mandeville.		
*Joseph McKee.		
	Presbytery of Long Island.	
None.		None.

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* Not present at the opening session of the Synod.

Presbytery of New-York, 3d.

MINISTERS.	CHURCHES.	ELDERS.
Thomas H. Skinner, D. D.		
Baxter Dickinson, D. D.		
Alfred E. Campbell, D. D.		
Joseph C. Stiles.	Mercer street.	*Roe Lockwood.
Charles Hall, D. D.		
Edwin F. Hatfield.	Seventh,	J. D. Lawrence.
James Knox.	Tenth,	*Joseph F. Joy.
R. S. S. Dickinson.	Houston street,	David Stevens.
*David B. Coe.		
*D. D. T. McLaughlin.		
	Allen street,	Almon Merwin
	Brainerd,	*David Hoadley.
	Thirteenth street,	*John C. Hines.

Presbytery of New-York, 4th.

Erskine Mason, D. D.		
William Adams, D. D.		
Mason Noble.		
Amasa S. Freeman.		
Thomas H. Skinner, Jr.	Carmine street,	Jeremiah Terbell.
L. B. Rockwood.		
J. Geddes Craighead.		
A. Augustus Wood.	Pearl street,	A. P. Halsey.

Presbytery of Brooklyn.

Thomas Brittan.		
Samuel H. Cox, D. D.		
Daniel T. Noyes.		
*James W. McLane.		
*Walter H. Bidwell.		
	Brooklyn, South,	Edward A. Lambert.

Presbytery of Newark.

Daniel G. Sprague.	South Orange,	Peter Peck.
A. D. Eddy, D. D.		
Ebenezer Seymour.		
William Whittaker.	Plainfield,	Robert Anderson.
E. P. Rogers.		
*C. S. Arms.		
*J. S. Gallagher.	Orange, 2d,	*Adonijah Osmun.
*T. P. Hunt.		
*S. L. Tuttle.		
*Aaron C. Adams.		
*George Duffield, Jr.		
*James M. Bruen.		
	Newark, 2d,	David W. Crane.
	Newark, 3d,	Aaron C. Johnson.

Presbytery of Rockaway.

Alfred Ketcham.		
Sylvester Cooke.	Wantage, 1st,	Matthew H. Cooper.
T. S. Ward.		
Joseph F. Tuttle.	Rockaway,	Joseph Jackson.
N. E. Pierson.		
*Burtis C. Megie.		
*Daniel E. Megie.	Boonton,	*John Hill.

Presbytery of Montrose.

MINISTERS.	CHURCHES.	ELDERS.
Burr Baldwin.		
Adam Miller.	Harford,	Charles Payne.
Henry A. Rowland.		
Henry A. Riley.	Montrose,	William Jessup.
Albert R. Raymond.		
James B. McCreary.	Great Bend,	*John McKinney.
Elias O. Ward.	Dundaff,	Abel Flint.
Darius Williams.	Wysox,	Daniel Coolbaugh.
Erasmus D. Willis.	Carbondale,	George Foster.
Samuel Whaley.	Mount Pleasant,	Uriah Wright.
George N. Todd.	Gibson,	Araunah Tiffany.
William M. Woolley.		
*Joseph O. Boswell.		
	Brooklyn,	George Chapman.

Presbytery of San Francisco.

MINISTERS.	CHURCHES.	ELDERS.
None.		None.

The Rev. DANIEL T. WOOD was elected Moderator, and the Rev. Messrs. JOSEPH F. TUTTLE and JOHN N. LEWIS were elected Clerks.

The Committee of Arrangements reported, recommending that, in the absence of the Rev. J. B. Condit, D. D., who was appointed to preach on Wednesday evening, the Rev. Samuel H. Cox, D. D., be appointed to preach on that occasion. The report was adopted.

Resolved, That the narratives of the state of religion from the several Presbyteries be read at 3 o'clock to-morrow afternoon, with such statements in addition from the members, as they may think proper.

The Rev. John Gray obtained leave of absence from the remaining sessions of the Synod, in order that, in accordance with the request of the physician, he may accompany the Rev. A. D. Smith, D. D., on his return to his home.

The Synod then adjourned, to meet to-morrow morning at 9 o'clock, in this place. Closed with prayer by the Moderator.

Wednesday, October 17.

The Synod met, pursuant to adjournment, and, after the calling of the roll, engaged in devotional exercises, according to the standing rule.

The following additional members were present, viz.: From the Presbytery of Hudson, Rev. Messrs. William Timlow and Elias R. Fairchild, D. D., and Mr. Hiram E. Conger, Elder; from the Presbytery of North River, Rev. Messrs. Sumner Mandeville and Joseph McKee; from the Third Presbytery of New-York, Rev. Messrs. David B. Coe and D. D. T. McLaughlin, and Messrs. Joseph F. Joy, John C. Hines and David Hoadley, Elders; from the Presbytery of Brooklyn, Rev. Messrs. James W. McLane and Walter H. Bidwell; from the Presbytery of Newark, Rev. Messrs. C. S. Arms, J. S. Gallagher, T. P. Hunt, Aaron C. Adams, George Duffield, Jr., and James M. Bruen, and Mr. Adonijah Osmun, Elder; from the Presbytery of

Rockaway, Rev. Messrs. Burtis C. Megie and Daniel E. Megie, and Mr. John Hill, Elder; and from the Presbytery of Montrose, Mr. John McKinney, Elder.

The reasons of these members for their previous absence were sustained.

The minutes of the opening session were read and approved; and printed copies of the minutes of the last annual meeting were distributed among the members.

The reasons of the Rev. William Adams, D. D., for absenting himself from the remaining sessions of the Synod, were sustained.

The Rev. Dr. Eddy informed the Synod that the Rev. J. B. Condit, D. D., is detained at home by serious illness, and that he will not be able to perform the duty to which he was appointed at the last annual meeting. Dr. Condit's reasons were sustained.

The Rev. Messrs. Henry M. Field, of the Synod of Missouri, Addison Muzzy, of the Synod of Western Reserve, and George E. Delavan and H. W. Gilbert, of the Synod of Geneva, being present, were invited to sit as corresponding members.

The Treasurer's report was read and committed to Messrs. Jessup and Halsey, to audit the same.

The Committee of Arrangements made the following report, which was adopted:

The Committee recommend the following order of exercises for the Synodical prayer-meeting, to-morrow evening, at 7 o'clock:

1. Invocation and Hymn, by the Moderator.
2. Prayer, by the Rev. George Duffield, Jr.
3. Address, by the Rev. Henry I. Van Lennep.
4. Hymn, by the Moderator.
5. Reading of the Narrative, by the writer.
6. Prayer, by the Rev. Edwin F. Hatfield.
7. Address, by the Rev. Joseph C. Stiles.
8. Prayer, by the Rev. Daniel P. Noyes.
9. Doxology and Benediction, by the Moderator.

A communication from the Oneida Annual Conference of the Methodist Episcopal Church was received, and, having been read, it was referred to a special Committee, consisting of the Rev. Drs. Cox, Fairchild and Mason. The communication is as follows:—

Resolved, by the members of the Oneida Annual Conference of the Methodist Episcopal Church, in Conference assembled, That, cordially embracing the principles of Christian union as set forth by the American Evangelical Alliance, and wishing to do what they consistently can to carry these principles into practical effect, they do hereby declare their readiness to correspond by letter or personal representation, or both, with such kindred ecclesiastical judicatories as meet within the Conference limits, and are known to embrace and maintain what is esteemed to be fundamental to the Christian faith.

Adopted by the Conference at Oxford, N. Y., Aug. 1, 1849.

(A true copy.) JOHN S. MITCHELL, *Sec. of the Con.*

A letter was received from the Rev. Wm. Beale Lewis, the Stated Clerk of the Synod, resigning his office on account of feeble health.

His resignation was accepted; and the Rev. Messrs. McLane and Hatfield were appointed a Committee to prepare a suitable minute for the adoption of the Synod.

The Rev. John N. Lewis was elected Stated Clerk; and the Rev. O. M. Johnson was elected to supply his place as one of the Temporary Clerks.

The Moderator announced the Standing Committees, as follows:

1. *Of Bills and Overtures.*—The Rev. Drs. Skinner and Eddy, the Rev. Messrs. Riley and Noyes, and Messrs. Lambert and Sawyer, Elders.
2. *Judicial Committee.*—The Rev. Drs. Mason and Dickinson, the Rev. Messrs. O. M. Johnson and Rowland, and Messrs. Halsey and James Wood, Elders.
3. *On Leave of Absence.* — The Rev. Dr. Hall, the Rev. Messrs. E. O. Ward and McCreary, and Messrs. Payne and Cooper, Elders.
4. *On the Narrative.*—The Rev. Messrs. Stiles, Noble and Cooke, and Messrs. Chapman and Jackson, Elders.

On the Records of the Presbyteries.

Hudson.—The Rev. Messrs. Miller and A. A. Wood, and Mr. Terbell, Elder.

North River.—The Rev. Dr. Campbell, the Rev. Mr. Arms, and Mr. Peck, Elder.

Long Island.—The Rev. Messrs. J. W. Wood and Knox, and Mr. Crane, Elder.

New-York, 3d.—The Rev. Messrs. Seymour and Mandeville, and Mr. Denniston, Elder.

New-York, 4th.—The Rev. Dr. Fairchild, the Rev. Mr. Noyes, and Mr. A. C. Johnson, Elder.

Brooklyn.—The Rev. Messrs. Hatfield and J. W. Wood, and Mr. Cooper, Elder.

Newark.—The Rev. Messrs. Cooke and Raymond, and Mr. Lambert, Elder.

Rockaway.—The Rev. Messrs. Noble and Willis, and Mr. Hines, Elder.

Montrose.—The Rev. Dr. Eddy, the Rev. Mr. Ketcham, and Mr. Merwin, Elder.

The Auditing Committee reported, that they had examined the Treasurer's account, and found it correct; and that there is a balance in the Treasury of twenty dollars and seventy-five cents: and they recommended a tax of thirty-seven and a half cents on each member of the Synod. This report was accepted, and a tax was laid as recommended; and Messrs. Jessup and Halsey were appointed a Committee to make the collection.

The Rev. Messrs. J. W. McLane and B. Dickinson, D. D., were appointed a Committee to nominate a place for the next annual meeting of the Synod, and also a preacher and a subject of discourse for the Wednesday evening of that meeting.

The Rev. Messrs. Wm. T. Doubleday and Dennis Platt, of the Synod of Geneva, Leonard Johnson, of the Synod of Albany, and H. I. Van Lennep, of the Hampden Association of Massachusetts, being present, were invited to sit as corresponding members.

Mr. Frederick Bull was re-elected Treasurer.

The Rev. Dr. Cox, the Rev. E. F. Hatfield, and the Hon. R. Denniston, were appointed a Committee to prepare a Pastoral Lettter to be addressed to the churches under the care of the Synod.

It was resolved, that the Synod should pass into an "interlocutory meeting" on the state of the churches.

When the hour for recess had arrived, the interlocutory meeting was terminated, and the Synod took a recess, until 2 o'clock.

After the recess, Mr. Roe Lockwood, Elder from the Third Presbytery of New-York, and the Rev. Joseph O. Boswell, of the Presbytery of Montrose, appeared in the Synod, and gave their reasons for previous absence, which were sustained.

The Rev. Peter Lockwood, of the Synod of Geneva, being present, was invited to sit as a corresponding member.

The Rev. L. B. Rockwood, the Financial Agent of the Union Theological Seminary, had leave to address the Synod in regard to the pecuniary condition of that institution; and was heard accordingly.

In the absence of a report from the Committee appointed to attend the last annual examination of the Union Theological Seminary, the Rev. George Duffield, Jr., made a verbal statement in behalf of himself and such other members of the Committee as had fulfilled their appointment, and was directed to prepare a written report, accompanied by resolutions, embodying the substance of the views which he has now presented, for the consideration of the Synod.

The Presbytery of Brooklyn, through the Rev. S. H. Cox, D. D., requested permission to receive into full membership the Rev. Samuel Wills, late of England,—the period of his probation, according to the rules of our Church, having expired. The request was granted.

The Committee to whom was referred the subject of preparing a minute in relation to the resignation of the Rev. William B. Lewis, reported the following resolution, which was adopted:

Resolved, That while the Synod have felt constrained to accept the resignation of the Rev. William B. Lewis as Stated Clerk, they would record on their minutes their sincere regret that he is compelled to resign by the state of his health. They would also express their sense of the accuracy and faithfulness with which he has performed the duties of his office; and would tender to him, in his affliction, their most cordial sympathy.

The Committee appointed to nominate the place for the next annual meeting, and also a preacher and a subject of discourse, presented their report, recommending,

That the next annual meeting be held in the First Presbyterian church in the city of Brooklyn, N. Y.; that the Rev. J. B. Condit, D. D., be re-appointed the preacher for the Wednesday evening; that the subject of discourse be the same as was assigned to him the last year; and that the Rev. Joseph C. Stiles be his alternate.

The several recommendations in this report were adopted.

The special Committee to whom was referred the report on the subject of marriage and divorce, which was presented at the last annual meeting of the Synod by a previous Committee, being unprepared to report during the present sessions,

After some discussion,

The Committee were continued, and were instructed to report at the next annual meeting of the Synod.

The Synod proceeded to the order of the day. The statistical reports and narratives from the Presbyteries were read, in their order, and additional remarks were offered.

The standing rule, No. 3, requiring the Presbyteries to make annual statistical reports to the Synod, was rescinded.

A judicial paper was laid before the Synod, and was referred to the Judicial Committee.

A recess was then taken until 7 o'clock.

At 7 o'clock, the Rev. S. H. Cox, D. D., preached according to appointment, from 1 Tim. ii. 1–7.

After the services, the Synod adjourned to meet at 9 o'clock to-morrow morning.

Thursday, October 18.

The Synod met, pursuant to adjournment, and engaged in devotional exercises, according to the standing rule. The calling of the roll was dispensed with.

The minutes of the proceedings of yesterday were read and approved.

The Rev. S. L. Tuttle, of the Presbytery of Newark, appeared in Synod, and gave reasons for his previous absence, which were sustained.

The Rev. Davis Dimock, of the Bridgewater Baptist Association, being present, was invited to sit as a corresponding member.

The Rev. George Duffield, Jr., from the Committee to attend the last examination of the Union Theological Seminary, presented the following report and resolutions:

The undersigned, as a member of the Committee appointed by the Synod, in October last, to attend the annual examination of the students in the Union Theological Seminary, reports, that owing to illness and other satisfactory reasons, assigned by letters at the time, and subsequently, only three or four members of the Committee, viz., Messrs. Burchard, Lawrence and Duffield, were able to attend. It is proper to state that this deficiency was so deeply regretted by the Professors and by the Committee appointed to attend the examination, on the part of the Board of Directors, that it is to be hoped that such a disappointment may never occur again.

He farther reports, that the examinations in the Hebrew and Greek languages, in Natural and Revealed Theology, and in Sacred Rhetoric, were ably conducted by the Professors, and with few exceptions well sustained by the students. The examination in Church History was not complete, in consequence of the sudden illness of Professor Halsey; but so far as it did proceed, the Committee were pleased with its thoroughness and perspicuity.

He has nothing farther to add to the previous history of the Seminary, as given by your last Committee, than to say that this beloved school of the prophets still continues to afford, as it has done ever since its commencement, abundant evidence that it is still under the special care of Him who said: "Go ye into all the world, and preach the Gospel."

In conclusion, as yesterday directed by the Synod, he would report for their adoption the following preamble and resolutions, viz.:

Whereas the subject of Theological Education is one that is most vitally connected with the prosperity of the Church at the present time; and whereas this Synod have renewed evidence of the good providence of God towards the Union Theological Seminary, with which, as a body, we are so intimately connected; therefore,

Resolved, That we do most cordially commend its interests to the sympathies, prayers and co-operation of the churches within our bounds.

Resolved, That until this Institution shall become more permanently endowed, we recommend that an annual collection be made in all our churches in its behalf, and that special efforts be made to interest our congregations in this important subject during the present year. GEORGE DUFFIELD, JR.

The report was accepted, and the preamble and resolutions were adopted.

The Rev. Messrs. E. R. Fairchild, D. D., S. Mandeville, G. F. Wiswell, A. E. Campbell, D. D., T. H. Skinner, Jr., D. P. Noyes, A. C. Adams, S. Cooke and A. Miller, were appointed to attend the next annual examination of the Seminary.

The following minute was adopted:

The Synod have heard with deep regret, that by reason of the general prevalence of sickness among the members of the Presbytery of Long Island and their families, none of them will be able to meet with us during our present sessions.

The Committee on Bills and Overtures reported:

Overture I. In our Form of Government, chapter XIII., section II., do the words "church" and "congregation" mean the same?

The Committee recommended that this question be answered in the affirmative.

The report was accepted, and referred to the Rev. Messrs. McLane and Noble to prepare a minute expressing the judgment of the Synod, and to report at the next meeting.

The Committee further reported,

Overture II., which expresses the desire of "many" that the Synod should utter its views in relation to the duty which the Church owes to its poor.

The Committee recommended the following answer, which was adopted:

It is the duty of churches to make provision for the support of their own poor; and not to allow them to remain in such destitute circumstances, as that they may be forced to seek support in the public poor-houses of the country.

The Committee further reported the following resolutions, and recommended their adoption by the Synod:

1. *Resolved,* That the Synod regard with satisfaction the formation of the American and Foreign Christian Union, by the combination of three previously existing and important Societies, viz.: The American Protestant Society, the Foreign Evangelical Society, and the Christian Alliance.

2. *Resolved,* That the greatness of the field to be occupied by this Society, the increasing facilities for spreading evangelical religion among the Romanists of

this and foreign countries, and past signal success, entitle the Society to the generous sympathy, prayers and patronage of the churches.

The resolutions were adopted.

The Committee also reported the following minute, which was adopted:

Whereas the cause of the education of young men for the Gospel ministry is of paramount importance to the welfare of the Redeemer's kingdom; and whereas the cause is now, by an arrangement between the "Central American Education Society" and the "Society for promoting Collegiate and Theological Education at the West," in such a position as to render its presentation before the churches more practicable than it has been heretofore;

Resolved, That the Synod of New-York and New-Jersey do cordially approve the arrangement which has recently been made between the two Societies named in the preamble, and do recommend that a collection be taken up annually in each of our churches.

The following report was received:

The Committee appointed at the last annual meeting of the Synod, with instructions to proceed immediately to make arrangements for publishing a religious periodical, report:

That they have attended to the duty assigned to them, and on the 5th day of May last, the first number of the *New-York Presbyterian* was issued, as the organ of the Synod of New-York and New-Jersey.

The arrangements in reference to the paper involve the Synod in no pecuniary responsibility whatever, while, at the same time, they put it under the control of the Synod's Committee, who have the entire direction of the publishing department, and access at all times to the books of the office, and a general supervision over all the departments of the enterprise.

Your Committee would state, that the result thus far has greatly exceeded their most sanguine expectations. From the commencement of the enterprise there has been a steady daily increase of subscribers till the present moment, and the prospects for the future are of the most cheering and flattering character. Hundreds of letters have been received at the office, from various parts of the country, expressing a deep interest in the paper, the highest commendation of its character, and promises of hearty co-operation and support.

The Committee have not been able at once to carry out all their views, owing to the multiplicity of cares, necessarily connected with the commencement of a new enterprise of this nature: but nearly all the difficulties have been overcome; and now that the pecuniary affairs connected with it have been satisfactorily arranged, and a firm basis for future operations laid, which determines the question of permanency and success, it is designed to give a more distinctive character to the paper, as the organ of Constitutional Presbyterians.

As the matter is no longer an experiment, your Committee invite the hearty sympathy of the members of the Synod, believing that the *New-York Presbyterian* may be made a most efficient instrument in promoting union, and advancing the interests of a spiritual Christianity and of our beloved Church.

All which is respectfully submitted.

Oct. 17, 1849. ERSKINE MASON, *Chairman.*

The foregoing report having been read, and additional information having been communicated orally,

The following minute was unanimously adopted:

Resolved, That the thanks of the Synod be given to the Committee on a religious periodical, for the fidelity and success with which they have discharged the duty assigned to them during the past year.

Resolved, That the same Committee be re-appointed on the part of the Synod for the ensuing year.

The Committee on the Narrative of the State of Religion presented their report, which was adopted, and ordered to be read at the prayer-meeting this evening, and to be published.

The Committee appointed to prepare a pastoral letter to be addressed to the churches, made their report, which was accepted, and after some discussion was laid on the table for the present.

A recess was then taken, until two o'clock.

After the recess, the Rev. E. F. Hatfield and the Hon. R. Denniston were appointed a Committee to examine the minutes of the last General Assembly, and to report such items as may require the attention of the Synod.

The Committee presented the following report, which was accepted:

The Committee would call the attention of the Synod to the recommendation of the Assembly, p. 170, in respect to a day of fasting and prayer on the first Monday in January next, for the conversion of the world.

Also, to a decision of the Assembly, p. 174, by which it is declared to be orderly for our Presbyteries and Synods to invite ministers of the Methodist Episcopal Church to sit as corresponding members.

Also, to the fact, as recorded on p. 175, that the Constitution of the Church has been so changed as to require that the records of the Synod should be sent up to the Assembly once every year, instead of triennially as heretofore.

Also, that by an act of the Assembly, May 22d, 1849, measures have been taken for the erection of a new Presbytery, to be called "the Presbytery of San Francisco," and to be attached to this Synod.

Also, to certain resolutions, p. 178, on Home Missions, in which it is recommended that when pecuniary assistance from abroad is needed for the erection of church edifices, the applicants should bear with them suitable testimonials from the Synods to which they belong.

The Committees on the records of the Presbyteries of Hudson, North River, New-York, 3d, New-York, 4th, Brooklyn, Newark and Rockaway, severally reported, recommending their approval as far as written. The reports were adopted.

The Committee on the records of the Presbytery of Montrose made their report, which, having been amended, was adopted, in the words following:

That the records be approved, as far as written, with the following exception, viz.: That they directed the session of the church of Carbondale to notify an elder that he could no longer act as an elder in said church, because he was unacceptable to the congregation, while they do not state the grounds of his unacceptableness.

The Committee on the records of the Presbytery of Long Island reported that the book has not been placed in their hands; and they were discharged.

The consideration of the report of the Committee on the Pastoral Letter was resumed, and after deliberation, it was amended and adopted, and ordered to be published.

The Committee to whom was referred the communication from the Oneida Annual Conference of the Methodist Episcopal Church presented a report, which was amended and adopted, as follows:

To the communication of the Conference, the Synod respond with their cordial approbation. It is time that Christians, and their Churches, who agree in the great things of the kingdom of God, and these as they are well and admirably expressed in the nine articles that make the doctrinal platform of the Evangelical Alliance, should know their common interests for time and for eternity, as credibly one in Christ and the hopes of his kingdom ; and should so act in regard to each other, as to cause the world to know the same. It is no new thing in the Presbyterian Church, for us or our fathers to recognize and honor the ecclesiastical visibility of other denominations, *holding the head*, and especially our brethren of the Methodist Episcopal Church. We cordially greet them in the Lord ; and on the grand and worthy basis of THE THINGS IN WHICH WE ARE AGREED, as disciples in common of our glorious Lord, who *bought us with his own blood*, we regard our mutual recognitions and salutations in the Lord as excellent and right in his sight; and we see not at all why such an intercourse or interchange, substantially, as that proposed in the overture from the Oneida Annual Conference, above stated, may not, in due time, be established between our respective denominations, to the glory of our Lord and Saviour, both theirs and ours, and the increase of our common joy and usefulness, as Protestants, as Americans, and as Christians.

The Synod, therefore, expressing thus their sentiments in its favor, have resolved to recommend the consideration of the same to the next General Assembly of our Church, for their more appropriate action in the matter; and this because, by the polity of our Church, the regulation of our correspondence with other denominations seems to belong alone to the Supreme Judicatory of our Church.

The Stated Clerk was directed to send a copy of this report to the Oneida Conference.

The Committee of Bills and Overtures reported Overture III., which was put on the docket.

Overture III. " May an accused person who fails to appear for trial, and is proved guilty, be sentenced on evidence taken in his absence ?"

Also, Overture IV. In the Book of Discipline, Chapter IV., Section 17th, does the phrase, "excluded from church privileges," mean the same thing as the phrase, " cut off from its communion," in Section 20th of the same chapter ?

The Committee recommended that this inquiry be answered in the negative, and it was so ordered.

The Judicial Committee reported that there is no business before them requiring the action of the Synod.

The Committee to collect the tax from the several members of the Synod, reported that they had collected the sum of thirty-four dollars and sixty-seven cents, from ninety-three members. The report was accepted, and the Committee discharged.

The Committee on leave of absence reported that they have approved the application of the following members of the Synod, to be released from further attendance on its present sessions, viz. :

Rev. Messrs. C. S. Arms, E. R. Fairchild, D. D., T. H. Skinner, D. D., B. C. Megie, D. E. Megie, D. Williams and W. Whittaker, and Messrs. Dr. Wright, D. Coolbaugh, J. McKinney, and Col. J. Jackson.

The following preamble and resolutions were adopted :

Whereas it appears from a statement of the Prudential Committee of the American Board of Commissioners for Foreign Missions, that at least thirty-eight missionaries are at this moment needed to sustain and carry forward its existing missions, and that only seven of this number have offered themselves for this work; and whereas, at the late annual meeting of the Board, the subject was commended to the serious and prayerful consideration of the pastors of the churches; therefore,

Resolved, That as a Synod we do cordially respond to this appeal of the American Board, and pledge to them our hearty co-operation in all proper efforts to raise up laborers for the Foreign Missionary field, and we earnestly commend this subject to the young men in our churches who are preparing for the ministry, to parents, and to all who love the Lord Jesus Christ.

Resolved, That we regard the diffusion of missionary intelligence as an important means of exciting an intelligent interest in this enterprise; and we recommend that an effort be made in all our churches to secure the wide circulation of the periodical recently established by the Prudential Committee, under the name of the "Journal of Missions."

The following resolutions were severally adopted:

Resolved, That a synopsis of the proceedings of the Synod be published, together with the Narrative and the Pastoral Letter, in the New-York Presbyterian, Evangelist and Observer.

Resolved, That the Minutes of the Synod be published in pamphlet form, as usual, under the direction of the Stated Clerk, together with an Appendix, embracing the Narrative and the Pastoral Letter.

It was unanimously resolved, That the thanks of the Synod be presented to the Trustees of the Presbyterian Church in Montrose, for the use of their church edifice, during our sessions; and to the families of this town who have so kindly and bountifully extended to us their hospitality.

It was also unanimously resolved, That the thanks of the Synod be presented to the Directors of the New-York and Erie Railroad Company, for their kindness in reducing their stated fare for the accommodation of the members to and from the meeting of the Synod; and that Judge Jessup be requested to communicate to the President of the Company a copy of this resolution.

The janitor's bill for stationery and attendance, amounting to five dollars, and the salary of the late Stated Clerk, were ordered to be paid.

The Rev. Dr. Cox, and the Rev. Messrs. Spear and Noyes, and the sessions of their churches, were appointed a Committee of Arrangements for the next annual meeting of the Synod.

The Committee on the mode of receiving members into our churches, requested leave to withhold their report until the next annual meeting of the Synod. Leave was granted.

It was resolved, That the Committee on the mode of receiving members, be instructed to examine the subject of the "laying on of hands" in the ordination of Ruling Elders and Deacons, and to report thereon at the next annual meeting of the Synod.

Overture III. was taken up, and it was referred to the Rev. Dr. Eddy, the Rev. Mr. Hatfield, and the Hon. William Jessup, to report thereon at the next annual meeting of the Synod.

The Synod then took a recess until 7 o'clock.

At 7 o'clock, the Synodical prayer-meeting was attended in the church, and the services were conducted according to the previous appointment of the Synod.

After the services, the Synod resumed the transaction of business

It was resolved to refer the whole subject of the demission of the eldership to a Committee, consisting of the Rev. Drs. Cox and Mason, and the Rev. M. Noble, and Messrs. Halsey and Lambert, Elders, to report at the next annual meeting of the Synod.

The minutes of to-day were read and approved.

The Synod adjourned to meet in the First Presbyterian Church in the city of Brooklyn, on the third Tuesday of October, 1850, at 7 o'clock P. M.

Closed with prayer, singing the doxology, and the benediction.

JOHN N. LEWIS, *Stated Clerk.*

Address, Salisbury Mills, Orange County, N. Y.

APPENDIX.

NARRATIVE OF THE STATE OF RELIGION.

The spiritual state of the earth probably awakens more interest in all minds than any other subject in the universe. Here God's perfections are probably at work as they never wrought elsewhere. Here God's law holds a singular position. While its precept receives perfect obedience from all above, and its penalty exacts its perfect due from all below, here neither precept nor penalty finds its claims in a solitary subject, but both seem to stand back for the present, and look upon loyalty and rebellion struggling for final ascendency upon the face of the whole earth. Here, too, the two great families of eternity fix their eyes with the profoundest interest, for they look for countenance and accession from no other quarter. Nor need we say that this world is the grand theatre of God's wonderful plan of redemption, through the incarnation and crucifixion of his dear Son.

If such be the singular relation of the earth to every great interest—to the cause of Christianity—to the sympathies and prospects of the eternal world—to the majesty and claims of the Divine law—and to the revelation and glorification of Godhead, then it is indeed a solemn question, What is the religious condition of a prominent branch of the Christian Church, in a dense and privileged population spreading over hundreds of miles of the territory of the globe?

In responding to this question, the Synod are happy to be permitted to record the fact that two of our Presbyteries have been signally refreshed. Their thanksgivings do not ascend to God for outward prosperity alone. They tell of the solemn movings of God's Spirit among all their churches; of those most precious displays of his love and power, whereby sinners are converted to God and saints are greatly refreshed and sanctified. The Synod rejoice before God in view of this most interesting fact. They share the rich blessing which the dear brethren and sisters of these churches have been so graciously called to experience. They congratulate them on the hopeful salvation of their sons and daughters, of their friends and neighbors. And since God has said, "Open thy mouth wide and I will fill it," they trust that these several churches will be encouraged to look to God with a vigorous and steadfast fidelity, and bring still richer tidings to their brethren at every successive annual interview.

Two or three of our Presbyteries have been compelled to mourn the almost entire absence of the special power of God's Spirit from the churches within their bounds. There have been no revivals among them—few exhibitions of high Christian fidelity struggling for the Divine blessing, and consequently but few conversions to God of our perishing fellow-men. Yet they are permitted to thank God for all the usual marks of outward prosperity,—harmony in the pastoral relation—increasing attendance upon the stated means—diligence in the instruction of the young—cordiality in the support of benevolent objects—and some enterprise in the liquidation of church debts, in the erection and repair of church edifices, and in Home Missionary operations. The Synod beseeches the churches never to be satisfied with such prosperity as this. If God is not glorified, he is dishonored; if Christians do not advance, they retrograde; if sinners are not brought to Christ, they are perishing in their iniquities. No, indeed! blood-bought and consecrated men, toiling for the salvation of men and the glory of Jesus, must never be at ease, until by the grace of a faithful Master they do a far better work than this.

Happy should we be, if the record of our spiritual state could be arrested here. But we are constrained to acknowledge that certain portions of our ecclesiastical bounds present a sad picture indeed. While they fail to exhibit the ordinary marks of outward prosperity, they are pained to report an unusual bereavement of the marks of spiritual blessing. Two facts reveal all we need to know.

It is true of churches, and of groups of churches, and we fear in different parts of the Synod, that instead of aggressive operations upon the world, their own numbers have been positively diminished. What a painful fact is this!

Again, in this dark period of the Church's history, when the good Spirit seems to have gone up from so large a part of the land, we fear that it would be no difficult matter to find, in any one of the prominent Christian denominations around us, what is ascertained to be true among ourselves,—that in a family of churches comprising 1,600 members, scarcely one score of souls have been brought to Christ by their united efforts for the space of a whole year. What shall we say to this, brethren? Arrange all God's promises—first, to *answer prayer*—then to *reward faith*—then to sanctify example—and, finally, to bless effort—and now reflect that God, with great earnestness, has been perpetually reiterating every one of these precious assurances, during every successive hour of this year, to every individual laborer of this large body; and what shall we say when we contemplate the truth that so numerous a body of laborers, with such a vast amount of pledged co-operation, during such a succession of months, have accomplished no more! This, dear brethren, is the history of the work of too many of us during the last year. Let us all seek the dust at God's feet together. Let us see that the confessions that are so ample on the face of our reports are brought up from the depths of our hearts. Let us wrestle with God to open our souls to receive that help from above without which all help and hope are vain. Let us love and encourage one another in the Lord, and go home purposed, by the grace of God, so to live that we shall be assisted to bring in an increasingly favorable account of the Lord's work in our hands, through every successive year of our ministry.

To this we should feel ourselves incited—

1st. *By the monitory hand of God.* During this year the pestilence has been at work within our borders, and some of us have had no pleasant accession to our ordinary labors in being frequently called from them to visit the sick and bury the dead. It becomes us to remember, too, that *three* of our ministerial brethren have finished their work this year, and a *fourth* calmly informs us of his expectation to meet us no more. Is it so, brethren, that the night cometh fast wherein no man can work? Then let us see to it, that *we work* while it is called *to-day.* We stand admonished, too, that all our hours of life are not *working hours.* One whole Presbytery of our brethren is detained from this convocation by disease. Our dear brother, the presiding officer of the last Synod, we cannot forget, finished his journey and alighted with us in the village, but never touched the threshold of this house. Let us, then, be sure to give to God all our strength *while we have it,* and take heed to ourselves, lest a promise being left unto us to enter in, any of us through inactivity should seem to come short.

2d. *By the strong pledge of Divine co-operation still uncurtailed.* Every promise stands yet upon the record. Every drop of the blood of Jesus is still accessible. All the energies of the Spirit are still within our reach. Then let us be encouraged to quit ourselves like men, and look up and press forward in our great and holy work.

3d. Finally. *It is our high duty thus to do.* There is no alternative; we must go forward. The great interests of Creator and creation are intrusted to our hands. The honor of God—the influence of his law—the expectations of eternity—the fate of the earth are concentred upon us. If we give way under such a pressure, we must be crushed through eternity far below the masses of the perishing. On the contrary, if we stand up faithfully yet a little while, we row down our probationary responsibilities at the gate of our e, and take up an exceeding and eternal weight of glory among ons of the blest. God in mercy grant this fidelity and its reward to hren.

THE PASTORAL LETTER.

The Synod of New-York and New-Jersey to the Ministers and the Churches under their care, wishing salvation:

Brethren, Reverend and Beloved:—It has seemed good to us, as here convened in our solemn annual sessions, to send you, with our cordial salutations in the Lord, a Pastoral Address, touching our common interests, personal and collective, as related to the kingdom of God.

Our Synod is constituted of ten Presbyteries, comprising about 125 churches, 180 ministers and perhaps 23,000 communicants, in connection even with millions of the general population of our country. And while listening to various reports on the prospects of religion and the state of our churches, our impressions, as situated here at the centre of vision, are deep and peculiar, in reference to *what Israel ought to do.* Our country's wants are great, and sublime is our privilege to respond to them. What we want is mainly the grace of our God in more copious measures. We need the gracious influences of the Holy Ghost, illumining our minds, refining our sympathies, elevating our aims, uniting our members, combining our efforts, and actuating us in the great enterprise of *hoping great things and attempting great things,* steadily and wisely, for Christ and the souls of men.

We have reason to bless God for the excellent doctrine and polity of our Church, to which we are with reason more and more attached. We desire all our people to be better acquainted with it. As every Church must have some government, so we should all learn and know the character and comparative worth of that which is our own, and give to it our preference accordingly. For privilege and duty, for order and protection, for unity and liberty, for private rights and public welfare, we know of none to compare with it. In another and a very important relation, we value highly its superior worth—its eminent adaptation to the genius and the laws of our country. Either government is that of a representative republic, the people electing their own rulers; the government being theirs, and for them, under Christ, himself the head and sovereign of the Church, the power being all his power, though administered by his servants in his name, and in accordance with his own will. *Remember them,* therefore, *who have the rule over you: obey them and submit yourselves; for they watch for your souls, as they that must give account of you, and the manner of your hearing the Word of God; that they may do it with joy and not with grief: for that is unprofitable for you.*

Our duties everywhere result from our relations, and presuppose them. Let our relations be studied, therefore, that our duties may be the better known. As connected with the Presbyterian Church, our home duties are peculiar, nor can we postpone them, or reduce their dignity and place, without loss and injury. Let us be more and more united, co-operative, mutually helpful; ministers and members *striving together for the faith of the Gospel,* for the conversion of souls, and for the edifying of the body of Christ. As related to this great country, and especially to the wastes and the wants of our own bounds and borders, we commend to your solemn and practical care, the great subjects of Church extension, the occupancy of fields of usefulness as they are providentially opened to us, the stronger churches helping, in every wise and practicable way, those that are weak and needy; remembering that we are *bought with a price,* that our gratitude to Christ should speak in our lives, *living not to ourselves, but to Him who died for us and rose again.*

The supply of all our neighborhoods with a devout and learned ministry, is important and desirable in a degree not to be comprehended by any of us. Let our estimate of its value continually enlarge as well as endure! Never forget, brethren, in your contributions and your prayers, that worthy *school of the prophets*, the Union Theological Seminary in the city of New-York. God continue to be its Great and Blessed Patron! The Synod hear with joy of its prosperity and usefulness; and rejoice in the purity of its doctrines, the scripturalness of its wisdom, the competency of the instruction imparted, and the excellence and promise, as well as the number, of its pupils. Brethren, cease not to pray for them, the professors, the students, the directors and the friends of this noble Institution. We are only increasing in our conviction of its worth and importance: and in a time when errors are prevailing insidiously, when venturous speculation and false learning are, in several places, and in many forms, superseding *the truth as it is in Jesus*, we the more earnestly commend to your high appreciation this fountain of sacred science, in which *the salt of the covenant* is cast, and the waters of which flow to irrigate the fields, and to fertilize the gardens, and enrich the pastures of our God.

We remind you, however, of the dependence of our Seminary on the favor of all our churches. We ask your prayers, your patronage, and, greatest and best of all, we ask for your sons! Mothers, devote them in the cradle to the Lord. Let them value the ministry, by your inculcation and by your example, mothers and fathers, as the Lord values it. To get rich in this world, is neither the chief end of man, nor is it one millionth part as desirable and important, as to be virtuous and useful, and to serve God in the Gospel of his Son. Look into eternity; fill your vision with the scenery at the right hand of the Judge in that day; and then—not before—say, if the ministry of the Gospel, as blessed of the Lord, is not the grandest and the best designation and destination of our sons in this world and that which is to come. And say if shortsightedness is the best counsellor of parents or their children, for their occupation, in this fleeting life of ours!—fleeting, but commanding the destinies of eternity in its train.

Allow us to exhort you, brethren, to get rid honestly of those miserable and guilty burdens, which we have borne too long, and too patiently,—our church debts! Wo to that impious avarice of any people, which grudges to the Lord a fitting house for his dwelling among them! Only a little zeal and co-operation is ordinarily necessary to do the thing. How dishonorable to us, when a debt is left, with no adequate reason, to crush, or cripple, or impede the legitimate usefulness of the people of the Lord! Have your edifice dedicated to the Lord, and then not desecrated by a mortgage, and so not left to disgrace, and worry, and devour in any case the congregation that pertains to it. We want no union of Church and State, no endowed pulpits, no beneficed clergy, in this free, and rich, and happy land. Let the people know their mission, their honor and their interest, all in one; and let them, the people, honor and bless themselves and benefit mankind, by doing their duty here! We hope to hear more next year, as we have rejoiced to hear at our present sessions, of churches that have become, in this regard, happy examples of what, in the name of the Son of God, we feel bound solemnly to inculcate on them all, that they may conscientiously and promptly respond to it.

To another topic of great interest we ask your candid attention. We desire that in all our common interests and duties, there should be preserved, through all our churches, a regular, and beautiful, and useful uniformity. Here we, Presbyterians, have been too negligent, too defective, too unenlightened. For example, on the subject of OUR PSALMODY we are blamably wanting,—and there is really no need of it. Let every minister, every elder, every deacon, and every communicant, of the Presbyterian Church, wont himself to think of the desirableness of uniformity here, and to promote it in his own sphere of usefulness. The General Assembly of our Church have approved and recommended the "CHURCH PSALMIST," which the Synod of New-York and New-Jersey also approve and recommend. Even if there must be a little self-denial in some places, this is nothing to the grand good resulting. Only let all our churches and all our officers become enlarged and comprehensive in their views, and the great end may soon be reached. Remember, beloved brethren, the usefulness, the excellency, the importance of a general uniformity in worship in all our churches; and let it not be long before our example shall become a powerful illustration of the sentiment, in all the other Synods of our beloved Church. Let us be as one great family, with *one Lord*, *one faith*, and *one baptism*, as much alike, in all the features of goodness, as our common welfare and our common paternity, as the children of God, seem always to require.

We also call your attention to our religious newspaper, "THE NEW-YORK PRESBYTERIAN." It is our own child, the paper of this Synod, and extensively the organ of the Presbyterian Church in these related districts of our country. It has been enterprised by a Committee of this Synod, and has now been before the Christian public prosperously for six months. Without wishing to derogate from the excellence of any of its cotemporaries and its seniors, we feel bound, beloved brethren, to commend to your reading and your preference this weekly publication, as eminently and incomparably your own. In it you may expect to commune more certainly with the minds of the ministry of our own Church, to understand its principles, to sympathize with its spirit, and to become as a denomination more homogeneous and better related to each other, to find in its pages the lucid vindication of our faith and the means of spiritual edification in Christ; while your own piety and usefulness, the unity of the body, and the common strengthening of all our interests, will be the better advanced and secured. We expect to make that organ more and more interesting, desirable and beneficent. Our commencement has been prosperous and encouraging in a very signal and high degree. We ask you to take it, to read it, to file and preserve it, and to promote its circulation wherever you have influence and opportunity; persuaded that, so doing, you will augment your own comfort, power and proficiency, in the kingdom of God.

We also exhort you to cultivate more and more a just and enlightened attachment to our own Church; to our creed, our polity, our service in public worship, and our means of usefulness so wisely and well adapted to the state of our country. While others, who are very different from us in these respects, are exposed to changes, novelties, and uncertainties, as well as perils of many other sorts, we have an organization eminently primitive, truly apostolic, and deserving that intelligent preference, which we desire to see you, and your precious offspring, increasingly demonstrate and possess. We desire to see you not sectarians, not exclusionists, not bigots in any way or in any degree: but we warn you against the opposite extreme of indifference. We desire not to see you Presbyterians more than Christians: but we do pray that you may be wisely and devoutly Christians for the sake of Christ and the souls of men, and Presbyterians for the sake of Christianity and its best progress in our beloved country—for whose welfare, since the times of revolutionary peril, and before them as well as since, we have the greatest reason, as history shows, to rejoice in the steady, the effective and the salutary piety of Presbyterians, both ministers and members, our fathers and their sons, as peculiarly blessing our country, promoting its true interests, founding its freedom, cherishing its best institutions, and deserving the gratitude of all Americans! We think so, and we feel it, and therefore speak.

As Christian patriots we must ever remember, that our main dependence for the continuance of our civil institutions, in their purity and strength, is on the moral sense of the people. The government of our republic is in truth lodged, not with our civil magistrates at Washington, but with the masses of the people, scattered over the hills and valleys, and in the towns and cities of our extended country. If the people are conscientious and faithful to the political and religious trust deposited with them, all will be well. And on what can we rely to quicken the moral sense of the masses, who wield the political power of the nation, but on the maintenance of the public and the pure ministrations of the Gospel? Due reflection must convince every American citizen that the most efficient agent to promote the highest civilization of his countrymen, and to establish on the surest basis the welfare of his country, is to spread far and wide the knowledge of the Christian religion: and this can be done only by maintaining the public worship of the house of God, with a spirit and a zeal becoming its paramount importance, and the hopes of this great and wonderful nation.

But we must conclude. Brethren, be wise, faithful and united, as well as zealous, for the Lord and for his cause. Hope for much through His assisting might, in whom, and for whom, *are all our springs*. He never forgets His Church. He is *bringing many sons to glory*. His love is everlasting. His Word is the truth.

His enemies shall perish. The world is His, by grant, by purchase, and by claim. It shall soon be His by conquest. Help the cause of missions at home and abroad—but peculiarly at home! *Be not weary in well-doing.* Think of your great reward, and have respect to its recompense. The Lord be with you, *who giveth the increase,* and to whom we give all the glory, forever!

STANDING RULES.

I. Each Presbytery shall transmit to the Stated Clerk of the Synod, postpaid, a corrected roll of their members and churches, after their autumnal meeting, and at least one week before the meeting of the Synod, in each year.

II. The several Presbyteries shall make a written report to the Synod, annually, of the state of religion within their bounds.

III. All the devotional meetings of the Synod shall be held in the same church in which the Synod is opened with the sermon of the Moderator.

IV. The opening services of the Synod shall be held in a different church, as appointed by the vote of the Synod, each year.

V. A collection for defraying the contingent expenses of the Synod, shall be made after the opening sermon by the Moderator.

VI. In this Synod, now constituted over so large a territory as the court of the last resort in its appellate jurisdiction over the churches, it shall be hereafter obligatory upon the Ruling Elders that represent their respective churches in this body, to attend, if practicable, all the sessions of the same; and no alternate shall be admissible as the substitute of a member after his enrollment and the taking of his seat in the Synod.

VII. The minutes of the Synod shall be printed, and a statistical table appended.

VIII. If, at the time for opening the Synod, the Moderator be not present, it shall be the duty of the Committee of Arrangements to appoint some member of the Synod to preach the sermon.

IX. On Wednesday evening in each annual meeting, a sermon shall be preached, on some subject previously assigned.

X. At the opening of each morning's session, three quarters of an hour shall be spent by Synod in devotional exercises, under the direction of the Moderator.

MINUTES

OF THE

SYNOD OF NEW-YORK AND NEW-JERSEY,

OCTOBER, 1850.

New-York:
PRINTED BY JOHN A. GRAY, 79 FULTON, COR. GOLD STREET.

1850.

SYNOD

OF

NEW-YORK AND NEW-JERSEY.

THE Synod of New-York and New-Jersey met in the First Presbyterian Church in the City of Brooklyn, on Tuesday, October 15th, 1850, at 7 o'clock P. M., and was opened with a sermon by the Moderator, the Rev. Daniel T. Wood, from Romans v. 12: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

After the sermon, the Moderator offered prayer, and presided during the constituting of the Synod.

The roll was made out, and is as follows:—

MINISTERS.	CHURCHES.	ELDERS.
Of the Presbytery of Hudson.		
Daniel Crane.		
Gideon N. Judd, D. D.	Montgomery,	Theodore L. Jackson.
William Timlow.		
Robert G. Armstrong.		
Elias R. Fairchild, D. D.		
Daniel T. Wood.	Middletown,	Nathaniel Bailey.
George Pierson.	Florida,	Thomas Armstrong.
John N. Lewis.	Bethlehem,	T. Johnson Fulton.
O. M. Johnson.	Denton,	Horace E. Denton.
Alexander O. Peloubet.		
James W. Wood.	Chester,	George S. Conklin.
Nathaniel E. Pierson.		
Augustus Seward.	Ridgebury,	James Van Bommel.
Of the Presbytery of North River.		
Jonathan Silliman.	Canterbury,	*William H. Hunt.
Henry G. Ludlow.	Poughkeepsie,	John Carpenter.
Sumner Mandeville.	Freedom Plains,	Henry C. Hoag.
John Gray.		
William N. Sayre.		
Michael F. Liebenau.	Lloyd,	John Bartlett.
A. Cogswell Frissell.		
Joseph McKee,	Peekskill, 2d,	Gilbert Sutton.
*Benjamin F. Wile.	Poughkeepsie,	*Truman Cowles.
	New-Windsor,	David Lockwood.

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* Not present at the opening session of the Synod.

MINISTERS.	CHURCHES.	ELDERS.

Of the Presbytery of Long Island.

Henry Clark.		
George F. Wiswell.	Southold,	Edward Huntting.
James T. Hamlin.	Union Parish,	*Nathaniel E. Warner.
*Daniel Beers.		

Of the Presbytery of New-York, Third.

Thomas H. Skinner, D. D.		
Alfred E. Campbell, D. D.	Spring street,	*Charles Starr, Jr.
John J. Owen, D. D.		
Washington Roosevelt.		
Edwin F. Hatfield, D. D.	Seventh,	James H. White.
James Knox.	Tenth,	Joseph F. Joy.
Walter H. Bidwell.		
Asa D. Smith, D. D.	Brainerd,	David Hoadley.
William Bradford.		
Samuel D. Burchard.	Thirteenth street,	John C. Hines.
David B. Coe.		
Franklin S. Howe.		
George Thacher.	Allen street,	M. T. Hewitt.
*Herman Norton.		
*Joseph C. Stiles, D. D.	Mercer street,	*William Shaw.
*Charles Hall, D. D.		
*D. D. T. McLaughlin.		
	Houston street,	James O. Pond.

Of the Presbytery of New-York, Fourth.

William Adams, D. D.	Central,	John W. Weed, M. D.
A. Augustus Wood.	Pearl street,	William P. Cook.
Thomas H. Skinner, Jr.	Carmine street,	*Henry S. Whittemore.
Ezra H. Gillett.		
Amasa S. Freeman.		
J. Parsons Hovey.	Eleventh,	Elias B. Littell.
*John Spaulding.		
*Joseph P. Lestrade.		
	Bleecker street,	James C. Bliss, M. D.
	New-Rochelle,	T. H. Carpenter.

Of the Presbytery of Brooklyn.

Isaac Lewis, D. D.		
Samuel H. Cox, D. D.	Brooklyn, 1st,	Cyrus P. Smith.
Thomas S. Brittan.		
Samuel T. Spear.	Brooklyn, South,	John Rankin.
James W. McLane.	Williamsburgh, 1st,	Henry Wilson.
Jonathan M. Rowland.		
James M. Sherwood.		
Daniel P. Noyes.	Brooklyn, 3d,	J. C. Halsey, M. D.
Benjamin W. Dwight.		
*James H. Thomas.		
*James N. Gloucester.		
*Livingston Willard.		
*Henry P. Tappan, D. D.		
*Henry Dean.		
	Siloam,	William J. Wilson.
	Haverstraw,.	T. Snedeker.

MINISTERS.	CHURCHES.	ELDERS.

Of the Presbytery of Newark.

Ward Stafford.		
Enos A. Osborn.		
Daniel G. Sprague.	South Orange,	Daniel Beech.
Isaac N. Sprague.	Caldwell,	Justus A. Burnet.
Ansel D. Eddy, D. D.	Newark, Park,	E. A. Crane.
Jonathan F. Stearns, D. D.	Newark, 1st,	Peter Jacobus.
Clifford S. Arms.	Madison,	Lewis Thompson.
Ebenezer Seymour.		
Joseph S. Gallagher.		
William Whittaker.	Plainfield,	*Ira Prudden.
George Duffield, Jr.	Bloomfield,	Zophar B. Dodd.
George C. Lucas.		
Elymas P. Rogers.	Newark, Colored,	Anthony Mandeville.
Daniel W. Poor.		
William Aikman.		
Stephen D. Ward.	Paterson, 2d,	Aaron King.
*William C. White.		
*Thomas P. Hunt.		
*Aaron C. Adams.		
*Samuel S. Potter.		
*John Crowell.		
	Newark, 2d,	M. W. Dodd.

Of the Presbytery of Rockaway.

John Ford.	Parsippany,	William Dixon.
Daniel H. Johnson,	Mendham,	*Joel C. Homan.
Sylvester Cooke.	Wantage, 1st,	John Stiles.
Thomas S. Ward.		
Burtis C. Megie.		
Alfred Ketcham.		
N. P. Pierce.	Whippany,	William H. Kitchell.
George I. King.	Hanover,	Joseph O. Hedges.
*Joseph F. Tuttle.	Rockaway,	John Garrigues.

Of the Presbytery of Montrose.

Burr Baldwin.		
Adam Miller.	Harford,	Job Tyler.
Henry A. Riley.	Montrose,	William Jessup.
Henry A. Rowland.		
Albert R. Raymond.		
Erasmus D. Willis.	Carbondale,	William Wurts.
Elias O. Ward.		
Samuel Whaley.	Mount Pleasant,	William R. Stone.
George N. Todd.		
Albert Worthington.		
Darwin Chichester.		
*James B. McCreary.		
*William M. Woolley.		
	Wysox,	Abner C. Hinman.

Of the Presbytery of San Francisco.

None.		None.

The Rev. **John Ford** was elected Moderator, and nominations were received for Clerks.

The Synod then adjourned, to meet to-morrow morning at 9 o'clock, in the lecture room of this church.

Concluded with prayer by the Moderator.

Wednesday, October 16th.

The Synod met, pursuant to adjournment, and engaged in devotional exercises, according to the standing rule. The roll was then called, and the following additional members were present, namely:

Of the Presbytery of North River, the Rev. Benjamin F. Wile, and Messrs. William H. Hunt and Truman Cowles, Elders;

Of the Presbytery of Long Island, the Rev. Daniel Beers;

Of the Presbytery of New-York, 3d, the Rev. Messrs. Herman Norton, Joseph C. Stiles, D. D., and Charles Hall, D. D., and Mr. Charles Starr, Jr., Elder;

Of the Presbytery of New-York, 4th, the Rev. Messrs. John Spaulding, and Joseph P. Lestrade;

Of the Presbytery of Brooklyn, the Rev. Messrs. James H. Thomas, James N. Gloucester, and Livingston Willard;

Of the Presbytery of Newark, the Rev. Messrs. Thomas P. Hunt, Aaron C. Adams and Samuel S. Potter, and Mr. Ira Prudden, Elder;

Of the Presbytery of Rockaway, Mr. Joel C. Hinman, Elder; and,

Of the Presbytery of Montrose, the Rev. William M. Woolley.

The reasons of these members for their absence last evening were sustained.

The minutes of the opening session were read and approved; and printed copies of the minutes of the last annual meeting were distributed among the members.

The unfinished business of last evening, namely, the election of Temporary Clerks, was resumed; and the Rev. Messrs. **Adam Miller** and **O. M Johnson** were elected.

The Rev. Messrs. John Hough, D. D., of the Synod of Western Reserve; Milton Badger, D. D., of the Andover Association; Edward W. Hooker, D. D., of the Hartford North Association; and John D. Paris, of the Sandwich Islands Mission, being present, were invited to sit as corresponding members.

A communication was read from the Rev. Jonathan B. Condit, D. D., assigning reasons for his absence from the present sessions of the Synod, and stating his inability to perform the service this evening, to which he was appointed at the last annual meeting.

The Moderator announced the Standing Committees, as follows:

1. *Of Bills and Overtures.*—The Rev. Drs. Adams, Campbell and Eddy, the Rev. Messrs. D. H. Johnson and Spear, and Messrs. Bliss, C. P. Smith and Huntting, Elders.

2. *Judicial Committee.*—The Rev. Drs. Smith, Judd, Fairchild, and Stearns, the Rev. H. A. Riley, and Messrs. Hoadley, Weed and M. W. Dodd, Elders.

3. *On Leave of Absence.*—The Rev. Messrs. G. Pierson and Gallagher, and Messrs. Jacobus and Z. B. Dodd, Elders.

4. *On the Narrative.*—The Rev. Messrs. Thacher, Burchard and H. A. Rowland, and Messrs. Rankin and Wurts, Elders.

On the Records of the Presbyteries.

Of Hudson.—The Rev. Messrs. Ludlow and Poor, and Mr. J. Carpenter, Elder.

Of North River.—The Rev. Messrs. Cooke and T. S. Ward, and Mr. White, Elder.

Of Long Island.—The Rev. Messrs. Miller and I. N. Sprague, and Mr. Littell, Elder.

Of New-York, 3d.—The Rev. Messrs. McLane and Silliman, and Mr. Stiles, Elder.

Of New-York, 4th.—The Rev. Messrs. D. T. Wood and Megie, and Mr. Armstrong, Elder.

Of Brooklyn.—The Rev. Messrs. Armstrong and Mandeville, and Mr. Kitchell, Elder.

Of Newark.—The Rev. Dr. Judd, the Rev. Mr. Spear, and the Hon. W. Jessup, Elder.

Of Rockaway.—The Rev. Messrs. Skinner, Jr., and D. G. Sprague, and Mr. Stone.

Of Montrose.—The Rev. Messrs. Arms and Brittan, and Dr. Weed, Elder.

A communication was received from Theodore Dwight, Esq., having reference to his connection with the "New-York Presbyterian;" and, having been read, it was referred to the Committee of Bills and Overtures.

The Rev. Drs. Hatfield and Cox, and the Rev. Mr. McLane, were appointed a Committee to revise the Standing Rules of the Synod.

The Rev. Messrs. Armstrong and Seymour were appointed a Committee to examine the Minutes of the last General Assembly, and to report such items as may require the attention of the Synod.

It was made the order of the day for 3 o'clock this afternoon, to receive the Narratives of the State of Religion and the Statistical Reports from the several Presbyteries.

It was *Resolved*, That the next annual meeting of the Synod be held in the Presbyterian church in Bloomfield, N. J., on the third Tuesday in October, 1851, at 7 o'clock P. M.; and that the Rev. Messrs. Duffield and A. C. Adams, and the Sessions of their churches be appointed a Committee of Arrangements.

The Rev. John N. Lewis was re-elected Stated Clerk of the Synod.

The Rev. Drs. Cox, Judd and Fairchild were appointed a Committee to nominate a preacher for the Wednesday evening of the next annual meeting of the Synod, and also to propose a subject for the discourse.

The Committee, appointed at the last annual meeting, to whom was referred the Overture—"In our Form of Government, chapter XIII., section II., do the words 'church' and 'congregation' mean the same?"—presented a report, which was accepted, and put on the docket.

The Committee on the Standing Rules of the Synod presented a report, which, after having been discussed, was re-committed for amendment.

The Treasurer read his report, which was referred to Messrs. C. P. Smith and Rankin, as an Auditing Committee.

The Rev. Robert Baird, D. D., of the Synod of New-Jersey, and the Rev. Messrs. R. Storrs Howe and Theron Baldwin, of the Synod of Illinois, being present, were invited to sit as corresponding members.

A paper, purporting to be an appeal, was received and referred to the Judicial Committee.

The Rev. Dr. Baird requested for himself and for Col. Forbes, whom he introduced to the Synod, that they might be heard respecting the operations of the American and Foreign Christian Union. The request was granted; and they proceeded to give a brief account of the present religious condition of Italy.

A recess was then taken until 3 o'clock.

After the recess, the Rev. D. D. T. McLaughlin and Mr. William Shaw, Elder, of the Presbytery of New-York, 3d, Mr. Henry S. Whittemore, Elder, of the Presbytery of New-York, 4th, and the Rev. James B. McCreary, of the Presbytery of Montrose, appeared in the Synod, and gave their reasons for previous absence, which were sustained.

The Committee of Arrangements presented a report, which was amended and adopted, as follows:

The Committee recommend that the Sacrament of the Lord's Supper be administered to-morrow evening at 7 o'clock, and that the services be conducted in the following order, namely:

1. Invocation and Hymn, by the Moderator.
2. Brief Address, introductory, by the Rev. Dr. Stearns.
3. Distribution of the elements, by the Rev. Dr. Adams.
4. Brief Address, concluding, by the Rev. George Duffield, Jr.
5. Reading of the Narrative, by the writer.
6. Benediction, by the Rev. Dr. Lewis.

The Synod then proceeded to the order of the day; and the Statistical Reports and the Narratives from the several Presbyteries were read, in their order, and the Narratives were referred to the Committee on the Narrative.

The Rev. Timothy Stillman, of the Synod of Genesee, the Rev. Arthur Burtis, D. D., of the Synod of Buffalo, the Rev. George L. Prentiss, of the Old Colony Association, and the Rev. Léon Pilatte, of the Evangelical Church in France, being present, were invited to sit as corresponding members.

The Rev. Léon Pilatte, representing in this country the Evangelical Society of Paris, addressed the Synod in behalf of that Society, and in regard to the present religious condition of France.

After he had concluded, the following minute was adopted:

The Synod have heard with profound interest the statement made by the Rev. Léon Pilatte concerning the religious condition and prospects of France, and commend the cause which he represents to the Christian sympathies, prayers and liberality of the churches under their care.

The Committee appointed at the last annual meeting, to whom was referred the Overture—"May an accused person who fails to appear for trial, and is proved guilty, be sentenced on evidence taken in his absence?"—presented a report, which was accepted, and put on the docket.

The Committee on the mode of receiving members into our churches, appointed in a former year, made their report, recommending that an Overture upon the subject be prepared, and sent up to the next General Assembly. It was ordered accordingly, and the preparation of the Overture was referred to the same Committee.

A report was also received on the subject of the "laying on of hands" in the ordination of Ruling Elders and Deacons, which, having been read, was accepted, and put on the docket.

The Committee appointed at the last annual meeting, to whom was referred "the whole subject of the demission of the Eldership," presented a report, which was accepted, and put on the docket.

The Committee of Bills and Overtures made a report respecting the letter of Mr. Dwight, recommending that a Special Committee be appointed, before whom Mr. Dwight may be heard.

The recommendation of the Committee was adopted, and

The Rev. Dr. Campbell, the Rev. Messrs. McLane, H. A. Rowland, George Pierson and Armstrong, and Messrs. Smith, Hoadley and Shaw, Elders, having been appointed the Special Committee, they were directed to meet in the Sunday-school room of this church to-morrow, at 4 o'clock P. M.

The Committee appointed to attend the last annual examination of the Union Theological Seminary presented a report, which was accepted, and put on the docket.

A recess was then taken until 7 o'clock, in the church.

At 7 o'clock the Rev. Joseph C. Stiles, D. D., preached according to appointment, from Titus iii. 5: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

After the services, the Synod adjourned, to meet to-morrow morning, at 9 o'clock, in the lecture room.

Concluded with prayer.

THURSDAY, October 17th.

The Synod met, pursuant to adjournment, and engaged in devotional exercises, according to the standing rule. The calling of the roll was dispensed with.

The minutes of the proceedings of yesterday were read and approved.

The Rev. Henry Dean, of the Presbytery of Brooklyn; the Rev. Messrs. William C. White and John Crowell, of the Presbytery of Newark, and the Rev. Joseph F. Tuttle, of the Presbytery of Rockaway, appeared in the Synod, and gave their reasons for previous absence, which were sustained.

The Committee to examine the Minutes of the last General Assembly presented the following report, namely:

The Committee would call the attention of the Synod to the following items:

1. To the recommendation of the Assembly (p. 306) in respect to a day of fasting and special prayer on the first Monday in January next, for the conversion of the world.
2. To an Overture (p. 313) on the establishment of a fund for superannuated ministers.
3. To the minute (pp. 323, 324) on the subject of correspondence with the Oneida Annual Conference of the Methodist Episcopal Church.
4. To the minute (p. 327) on the subject of Temperance.

The report was accepted; and the items 2 and 3 were put on the docket.

The Committee on Leave of Absence reported that they had given leave of absence to the following persons, namely: the Rev. Messrs. Crane, Fairchild, King and J. W. Wood, and Messrs. Lockwood, Thompson, White, Kitchell and Mandeville, Elders.

A petition on the subject of slavery from individuals in the city of New-York, members of churches connected with this Synod, was received, and referred to the Committee of Bills and Overtures.

The Rev. Luther Halsey, D. D., of the Synod of New-Jersey, being present, was invited to sit as a corresponding member.

The Report of the Committee to attend the examination of the Union Theological Seminary, which had been put upon the docket, was taken up for consideration, and,

After some discussion,

It was referred to the Rev. Dr. Adams and the Stated Clerk, to prepare an abstract to be inserted in the minutes.

The abstract of the report is as follows:

The Committee appointed by the Synod, at its sessions held in Montrose, Pa., in October, 1849, to attend the annual examination of the students of the New-York Union Theological Seminary, respectfully report that they attended to the duty assigned them; and that they were kindly received and hospitably entertained by the officers and friends of the institution, while engaged in it.

The number of students belonging to the Seminary for the year, as by the Catalogue, was 92. The number present at the examination was 85. The number belonging to the graduating class was 31.

As to talents, attainments, and the various intellectual and moral characteristics which, on the part of young men, secure the sympathies and confidence of the community in their behalf, and give promise of future usefulness and respectability, it is believed that they would compare advantageously with any equal number of young men in any similar institution in our country.

The examination was ably conducted by the Professors, each presiding over and managing those parts which were appropriate to his professorship. On the part of the students, it was generally well sustained, and was highly gratifying to the members of the Committee.

The course of study prescribed by the Faculty embraces a wide range of subjects, and if carefully and thoroughly pursued, is suited to fit the candidate for the ministry, at least intellectually, for his important and sacred office. But besides the prescribed course, and the instruction of competent Professors in the various departments, students at this institution have other advantages, which are of very great importance and value to them in preparing for their future work.

The library of the Seminary is open to them daily. It contains about 17,000 volumes. There are in it many rare and valuable works, and by the benevolence of the friends of the establishment, the number is annually increasing. The location of the Seminary is advantageous to them. It is in close proximity to many public and private libraries, and to many able pulpits of different denominations. Opportunities are afforded, also, for becoming familiar with those practical duties, so important to the pastoral office, in Sabbath-schools and Bible-classes, and various benevolent institutions of the city, and by personal intercourse with the pastors of the churches—opportunities unequalled, probably, by any other Seminary in the country.

Moreover, if any desire to avail themselves of them, there are frequent opportunities of employment for a few hours every week, in teaching or in other ways, by which a support may be obtained, at least in part, without materially interfering with their regular studies.

In the judgment of the Committee, therefore, the facilities for the acquisition of a thorough Theological Education at this Seminary are of a high order, and present very strong inducements to those who desire its attainment to repair to it. They would therefore respectfully recommend it to the continued confidence and patronage of this Synod.

(Signed) E. R. Fairchild,
A. E. Campbell,
Sylvester Cooke,
Thomas H. Skinner, Jr.,
George F. Wiswell,
S. Mandeville,
A. C. Adams.

The following resolution was unanimously adopted:

Resolved, That the thanks of the Synod be presented to the Rev. Dr. Stiles, for the sermon delivered by him last evening, and that he be requested to furnish a copy of the same for publication.

The Auditing Committee reported that they had examined the Treasurer's account, and had found it correct; and that there is now a balance in the treasury of twenty-one dollars and twenty-two cents. This report was accepted, and it was

Resolved, That a collection be made among the members present to provide for the deficiency in the funds of the Synod: and the Rev. Dr. Cox and the Hon. C. P. Smith were appointed a Committee to take up the collection.

The Committee on the Standing Rules of the Synod presented an amended report, which was adopted. (See Appendix.)

The report on the demission of the Eldership, which had been put on the docket, was taken up for consideration, and,

After some discussion,

The whole subject was laid on the table.

The Rev. J. Addison Saxton, of the Synod of Mississippi, the Rev. S. W. S. Dutton, of the New-Haven East Association, and the Rev. R. W. Westbrook, of the New-Jersey Conference, being present, were invited to sit as corresponding members.

The Committee to make the collection among the members present, reported that they had received the sum of forty-six dollars and forty-eight cents. The report was accepted, and the Committee discharged.

The Judicial Committee reported the appeal of Reuben H. Hine from a decision of the Presbytery of North River, and recommended that, though the paper is in some respects informal, the case be taken up in the order laid down in the "Book of Discipline," chapter VII. section III. sub-section VIII. The report was adopted, and it was made the order of the day to take up the appeal at 3 o'clock this afternoon.

The Committee appointed to nominate a preacher, and to propose a subject for the discourse to be delivered during the next annual meeting of the Synod, reported, recommending that the Rev. Henry A. Rowland be the preacher, and that the Rev. Daniel H. Johnson be his alternate. They also proposed the following subject for the discourse, namely: The Excellency of our Christian Polity, as combining the elements of liberty, order and unity, with the mutual obligations of all the parties in our ecclesiastical compact, and the sacred inviolableness of the Constitution as the fundamental law of the Church.

The recommendations in this report were adopted.

The Rev. Theron Baldwin was heard in behalf of the "Society for Promoting Collegiate and Theological Education at the West," and also of the "Central American Education Society."

Mr. Frederick Bull was re-elected Treasurer of the Synod.

A recess was then taken until 3 o'clock.

After the recess, Mr. Nathaniel E. Warner, Elder, of the Presbytery of Long Island, and the Rev. Henry P. Tappan, D. D., of the Presbytery of Brooklyn, appeared in the Synod, and gave their reasons for previous absence, which were sustained.

The following Overture to the General Assembly was reported, and, having been read, was adopted, namely:

The Synod of New-York and New-Jersey respectfully request the General Assembly to take order in reference to some uniform mode and formula of receiving members into our churches.

The Committee of Bills and Overtures reported the following resolution in answer to the petition on Slavery, which had been referred to them, namely:

Resolved, That, approving of the action of the last General Assembly on this subject, we deem no farther action on the part of this Synod to be necessary.

The resolution was adopted.

The report of the Committee on the meaning of the words "church" and "congregation," which had been put on the docket, was taken up for consideration, and is as follows:

The Committee to whom, at the last meeting of the Synod, was referred the question, "whether the words church and congregation, in chapter

XIII. section II., mean the same?" have attended to the duty assigned them, and now submit the following report:

The word "congregation" occurs very frequently in our Form of Government and Book of Discipline; but in all cases, as your Committee believe, it has one and the same meaning. The distinction which obtains among our Congregational brethren between the church and the society, is unknown in our communion. Our book recognizes but one organized body—the company of believers. It is to this body that reference is made in all cases, whether the terms used to designate them be "the people," "the society," "the church," or "the congregation." For this body our book was made—for this all our judicatories were established—and with this same body all their authoritative jurisdiction terminates.

The present inquiry, however, only respects the meaning of one of these terms. The question to be decided is, whether the word "congregation," in a specific case, is identical in its import with the word "church." The meaning here of this word must, in a great measure, be determined by the use of the term elsewhere. The opinion of your Committee, as already indicated, is, that in all cases the word "congregation" is used in our book to designate a church—a company of professing Christians, with their offspring, voluntarily associated together for divine worship and godly living. The following instances will show the usage of the book in reference to this word:

In chapter X. section I. "the church" is said to be "divided into many separate congregations." As a body can be divided only into portions of itself, it follows of necessity that the word here must mean churches. In section VIII. of the same chapter, it is declared that the Presbytery has power "to form and receive new congregations." Here again, the word must of course mean churches, as the Presbytery in no case forms or receives any other bodies.

In chapter IX. section VI. "the Session is charged with the duty of maintaining the spiritual government of the congregation." Their jurisdiction, however, does not extend beyond the church, and thus confines the meaning of the term to that body. In chapter XIII. section IV. in the ordination of an Elder, "the members of the church are asked whether they acknowledge and receive the brother as a Ruling Elder, and when they have answered in the affirmative, and the Elder is set apart by prayer, the minister is directed to give to him and to the congregation an exhortation suited to the occasion." Here the exhortation is obviously to those who have "acknowledged and received" the brother as a Ruling Elder, and who are declared to be "the members of the church."

In chapter XV. section VI. it is "the congregation" that extends the call to the minister—that promises the pastor "all proper support, encouragement, and obedience in the Lord." And in section XIII. it is "the people of the congregation" who promise "to receive the word from his mouth with meekness and love, and to submit to him in the due exercise of discipline." Here no one can doubt who the people of the congregation are—and who covenant to receive the word with meekness, and to submit to him in the due exercise of discipline. They are the people of God—the church.

The only instance which seems like an exception to the uniform usage of the book in reference to this word, is that found in chapter X. section VII. of the Book of Discipline, where, in the case of excommunication, the minister is directed "to give the church or congregation a short narrative" of what has been done. Here the word "church" may possibly mean the members of that body, in distinction from the whole assembly or congregation of persons present in the sanctuary. But a better construction, in the view of your Committee, makes the word "or" express

here, as it often does, an alternative of terms, explanatory of the same body, or, in other words, that the term "congregation" in this case is exegetical of the word "church."

The convictions of your Committee in reference to the usage of the book in relation to this word, are strengthened by that found in the minutes of the early Presbyteries and Synods. In these a multitude of cases may be found of the use of the word "congregation" for the church. In these "the representative of the congregation" is the Elder from the church; "a member of one congregation" is dismissed by the Presbytery "to join another congregation;"—the Presbytery sends a "pastoral letter to the congregations under its care;"—"members of a congregation" complain to the Presbytery of spiritual grievances;—and a church is divided by the Presbytery "into two separate congregations." Such phraseology abounds in those early records of our Church, and show clearly how the word "congregation," as used in our book, is to be understood.

Your Committee, therefore, cannot for a moment doubt what response to give to the inquiry submitted to them. They agree fully with the Committee of Bills and Overtures of the last meeting of the Synod, and recommend that the question be answered in the affirmative.

The answer to the question, as recommended in this report, was adopted.

The Committee on the "New-York Presbyterian" presented a report, which was accepted, and ordered to be put on file.

The Synod then proceeded to the order of the day, and took up the appeal of Reuben H. Hine from the decision of the Presbytery of North River, and the Rev. Dr. Cox was assigned as counsel to the appellant.

The Moderator solemnly announced from the chair that the Synod was about to pass to the consideration of the business assigned for trial; and enjoined upon the members to recollect and regard their high character as judges of a court of Jesus Christ, and the solemn duty in which they were about to act.

The sentence appealed from was read, and the reasons which were assigned by the appellant for his appeal.

The whole record of the proceedings of the inferior judicatories in the case, including all the testimony, was then read.

The original parties were then heard, and the members of the inferior judicatory had opportunity to explain the grounds of their decision, or of their dissent from it.

A recess was then taken until 7 o'clock, in the church.

At 7 o'clock the Sacrament of the Lord's Supper was administered in the church, and the services were conducted according to the previous arrangement of the Synod—with the exception, that the Rev. Mr. Ludlow made the introductory address in the place of the Rev. Dr. Stearns, to whom the duty had been assigned.

After the services,

The Synod retired to the lecture room, and resumed the transaction of business.

The Narrative of the State of Religion within the bounds of the Synod, which had been read during the exercises, was adopted, and was ordered to be published. (See Appendix.)

The Committees on the Records of the Presbyteries of Hudson, Long Island, New-York, 3d, New-York, 4th, Brooklyn, Newark and Montrose, severally reported, recommending their approval, as far as written.

The reports were adopted.

The Committee on the Records of the Presbytery of Rockaway, reported that the book had not been placed in their hands, and they were discharged.

The Synod then adjourned, to meet to-morrow morning at 9 o'clock, in this place.

Concluded with prayer.

FRIDAY, October 18th.

The Synod met, pursuant to adjournment, and engaged in devotional exercises, according to the standing rule. The calling of the roll was dispensed with.

The minutes of the proceedings of yesterday were read and approved.

The Committee on Leave of Absence reported that they had given leave of absence to the following persons, namely: the Rev. Messrs. Beers, Stearns, J. Campbell, Spaulding, Seward, McCreary, Pierce, Sprague and Wile, and Messrs. Van Bommel, Hunt, Garrigues, Conklin, Hedges and Jessup, Elders.

A petition on the subject of the "Fugitive Slave Law," from individuals in the cities of New-York and Brooklyn, members of churches connected with this Synod, was received and referred to the Committee of Bills and Overtures.

The Rev. Messrs. James B. Hyndshaw, of the Synod of New-York, Theodore Spencer, of the Synod of Utica, and Peter Boughton, of the Synod of Michigan, being present, were invited to sit as corresponding members.

The following minute was adopted:

The Synod, taking into view the state of that branch of the Church with which they are connected, believe that her interests, and the cause of truth and righteousness, will be promoted by the careful preparation, and the wide diffusion of a history of the causes which produced a division of the Presbyterian Church in this country; therefore,

Resolved, That a Committee, consisting of five Ministers and five Ruling Elders, be appointed to prepare and publish a brief history of the causes which produced this division, and of the subsequent attempts which have been made by our branch of the Church to unite the two Assemblies, together with the legal rights of our churches in which attempts may be made to remove them from our connection.

The members of the Committee were designated as follows:

The Rev. Drs. Judd, Skinner and Hatfield, the Rev. Messrs. Gallagher and Spear, and the Hon. Messrs. J. C. Hornblower, C. P. Smith, J. L. Mason, Daniel Haines and William Jessup, Elders.

Resolved, That the Committee be empowered to fill any vacancies that may occur in their number.

The Special Committee which was appointed to confer with Mr. Dwight, (see p. 9,) presented a Report, which was accepted, and ordered to be put on file.

The following resolutions were adopted:

Resolved. That the thanks of the Synod be presented to the Committee on the "New-York Presbyterian," for the fidelity with which they discharged the duty entrusted to them.

Resolved, That the thanks of the Synod be presented also to the Rev. Luther Halsey, D. D., for the catholic motives and liberal spirit with which he enlisted in the establishment of the "New-York Presbyterian."

The following minute was adopted:

Resolved, That the Synod recognize with great gratitude the continued signs of Providential favor toward the Union Theological Seminary, with which the churches under our care are so intimately and hopefully connected.

Resolved, That we commend the above institution to the special regard and the continued confidence of the Christian community, and recommend that annual collections in aid of its funds be taken up in the several congregations attached to this body.

Whereas it hath pleased Almighty God to remove from this life the Rev. Henry White, D. D., the late Professor of Theology in the Seminary, and for so many years a member of this body, in whose intelligence, piety, discretion, ability and experience we have reposed the utmost confidence; therefore,

Resolved, That the Synod bow in solemn submission to this painful dispensation of Providence, and hereby record on their minutes their high esteem for the worth, and love for the memory of their deceased brother, with their prayers that his sudden and unexpected removal may be sanctified to his bereaved family, to his brethren in the ministry, and especially to the cause of Theological education.

The Committee on the records of the Presbytery of North River, reported, recommending their approval as far as written, with the following exception, namely, that no testimony is recorded on the book in an important judicial case, nor is it recorded that any such testimony has been put on file by the Presbytery.

The report was adopted.

A recess was then taken until 3 o'clock.

After the recess, the Synod resumed the consideration of the appeal of Mr. Hine; and after all the parties had been fully heard, and had withdrawn from the house,

The roll was called, that every member might have an opportunity to express his opinion on the case, after which

The final vote was taken, and

The appeal was unanimously sustained, and the sentence appealed from was reversed.

The Rev. Messrs. Isaac Lewis, D.D., E. R. Fairchild, D. D., William N. Sayre, George F. Wiswell, George Thacher, A. Augustus Wood, C. S. Arms, Thomas S. Ward, and Henry A. Riley, were appointed to attend the next annual examination of the Union Theological Seminary.

The report of the Committee on the "laying on of hands" in the ordination of Ruling Elders and Deacons, which had been put on the docket, was taken up for consideration, pending the discussion of which

A recess was taken until 7 o'clock.

After the recess, the Janitor's bill for stationery and attendance, amounting to ten dollars, and the salary of the Stated Clerk, were ordered to be paid.

The Committee on Leave of Absence farther reported that they had given leave of absence to the following persons, namely: the Rev. Messrs. Miller, Cooke, Judd, Potter, Stafford, Seymour, Sayre, A. O. Adams, Timlow, and G. Pierson, and Messrs. Tyler, Cook, Wurts, Stiles, and Starr, Elders.

The consideration of the report on the ordination of Elders and Deacons was resumed, and, after deliberation,

The report was divided, and the question being taken upon the first part, it was adopted, as follows:

In the judgment of the Synod, all the members of the Session should, with the pastor or bishop of the congregation presiding and officiating, impose hands on the head of every Elder or Deacon in ordination, the party devoutly kneeling, and the congregation participating in the prayer, by which he is solemnly and publicy devoted to the Lord in his office, for the edifying and the service of the church.

The remainder of the report, containing the argument of the Committee in support of this opinion, was ordered to be put on file.

The Committee of Bills and Overtures presented a report on the petition respecting the "Fugitive Slave Law," which, having been amended, was adopted, in the words following:

Resolved, That this Synod express the utmost sympathy and affection for the petitioners under their new and grievous wrongs; and, leaving the constitutionality of the recent enactment to be adjudicated by the civil tribunals of the country, they would, in the meantime, earnestly recommend their colored brethren to exercise all Christian patience, discretion and forbearance; and would commend them to the special advice, and sympathy, and care of the Presbyteries with which they are connected.

Pending the discussion of this resolution, the following amendment was proposed, namely:

Resolved, That the "Fugitive Slave Law," recently enacted by the Congress of the United States, by reason of its conflict with the first principles of natural justice, and its irreconcilable hostility to the teachings of our holy religion, is viewed by the Synod of New-York and New-Jersey with feelings of unmingled sorrow and utter disapprobation.

After a protracted discussion of the amendment, a motion was made to lay it on the table. On this motion the yeas and nays were demanded, and

The amendment was laid on the table by the following vote, namely:

YEAS. *Ministers:* J. N. Lewis, O. M. Johnson, N. E. Pierson, J. Silliman, S. Mandeville, H. Clark, J. T. Hamlin, A. E. Campbell, D. D., D. D. T. McLaughlin, T. H. Skinner, Jr., E. H. Gillett, J. P. Lestrade, I. Lewis,

D. D., S. H. Cox, D. D., T. S. Brittan, A. D. Eddy, D. D., G. C. Lucas, S. D. Ward, B. C. Megie, B. Baldwin, H. A. Rowland, A. R. Raymond.

Elders: H. E. Denton, H. C. Hoag, H. S. Whittemore, C. P. Smith. Total yeas, 26.

NAYS. *Ministers:* A. O. Peloubet, J. Gray, E. F. Hatfield, D. D., S. D. Burchard, S. T. Spear, J. M. Rowland, D. P. Noyes, G. Duffield, Jr., W. Aikman, T. S. Ward, G. I. King, D. Chichester.

Elders: J. C. Hines, W. P. Cook, J. Rankin, J. C. Halsey, M. D., A. C. Hinman. Total nays, 17.

The second item in the report of the Committee on the Minutes of the General Assembly, (see page 10,) in regard to a fund for superannuated ministers, which had been put on the docket, was taken up for consideration, and was indefinitely postponed.

The third item from the same report, in regard to correspondence with the Oneida Annual Conference of the Methodist Episcopal Church, was also taken up from the docket, and

The following resolution was adopted:

Resolved, That we cordially reciprocate the expressions of fraternal regard communicated to us by the Oneida Annual Conference of the Methodist Episcopal Church, and that in accordance with the decision of the General Assembly, referring the subject of correspondence between the local bodies to the Synods, we proceed to elect a member of this body to represent the Synod in the next Conference; and, if agreeable to that body, would welcome an interchange of such fraternal intercourse.

In pursuance of this resolution,

The Rev. Henry A. Rowland was elected the Commissioner to represent the Synod in the next annual meeting of the Oneida Conference, aforesaid, and the Rev. John Ford was elected his alternate.

The report of the Committee on the question respecting "an accused person who fails to appear for trial," which had been put upon the docket, was taken up for consideration, and having been again read, was adopted in the words following:

The following Overture was referred, at the last meeting of the Synod, to Messrs. Eddy, Hatfield and Jessup:

"May an accused person, who fails to appear for trial, and is proved guilty, be sentenced on evidence taken in his absence?"

1. It is an established and well-known principle, that an accused person must be considered as innocent until he shall be proved to be guilty.

2. No person can be tried on any charge which may be preferred against him, but when he is present in open court.

3. All testimony against an accused person must be taken in open court, and in the presence of the accused person, excepting in such cases as the Book of Discipline contemplates, and for which it provides, with due regard for the accused person.

4. No accused person can be proved guilty, or be tried on any charge when he is absent: hence no one can be sentenced, as that would imply that he has been regularly tried.

5. All that the Book of Discipline contemplates in such cases, is, that when an accused person refuses to answer the citation of the Court to which he is amenable, the Court may suspend him for contumacy, and

then proceed to take the testimony in his case as if he was present, which testimony shall be kept on file.

The Committee, therefore, recommend that the above Overture be answered in the negative.

(Signed) A. D. Eddy, Chairman.

The Committee of Bills and Overtures reported a petition on the subject of slavery from individuals in the city of Brooklyn, members of churches connected with this Synod, and recommended that, as the petition is nearly identical with the petition from individuals in the city of New-York, (see page 10,) the same answer be given to this petition as was adopted for that from New-York, (see page 10;) and

It was ordered accordingly.

The Special Committee to whom was referred the Report on the subject of marriage and divorce having again failed to report,

The subject was referred to a new Committee, consisting of the Rev. Messrs. A. D. Eddy, D. D., and J. N. Lewis, and the Hon. C. P. Smith, with instructions to report at the next annual meeting of the Synod.

The following communications were received, and having been read, were ordered to be entered on the minutes:

I.

SESSIONS OF THE SYNOD OF ALBANY.

Plattsburg, Oct. 10, 1850.

To the Synod of New-York and New-Jersey:

The Synod of Albany having, in 1846, sent a Committee to confer with a Committee of the Synod of New-York and New-Jersey, "to secure the establishment of a religious newspaper of the first order, the intelligent and unwavering preferences of which should sustain Constitutional Presbyterianism, while its catholic character should be in keeping with the views of the body it represents," and having, at our last annual sessions, "welcomed with much satisfaction the appearance of the 'New-York Presbyterian,' a paper designed to be the public and accredited organ of our branch of the Church," having spoken "in the highest terms of the external appearance of the sheet, and of the ability and taste with which it was conducted," and believing that the ministers and churches within our bounds were taking an increasing interest in this most valuable paper; the Synod desire to express, in a fraternal way, to the Synod of New-York and New-Jersey, their great regret that that paper, which the public had been assured was "*placed upon a firm foundation*," and which we were told, in its own columns, was succeeding as well as could be reasonably expected, should have so suddenly disappeared, disappointing the hopes of its friends, and leaving us, as we were before, unlike any other important branch of the evangelical family, without any responsible and accredited organ of communication, either among ourselves or with the public.

By order of the Synod.

(Signed) A. Boardman Lambert, *Stated Clerk.*

II.

To the Synod of New-York and New-Jersey:

The undersigned, deeply regretting the absorption of the "New-York Presbyterian" by the "New-York Evangelist," and being convinced that the Evangelist is not at all such a paper as the subscribers to the Presbyterian expected to receive, or such as the wants of our ministry and churches demand, so far as its denominational character is concerned, earnestly petition the Synod of New-York and New-Jersey to take some measures to relieve many friends of the Presbyterian Church from the disappointment and mortification which they feel in consequence of the signal failure of the Synod's Committee to meet the expectations which their announcements, and the successful publication of the "Presbyterian" for a season, had so widely excited. We cannot doubt that a paper, such as the "Presbyterian" was designed to be, may be established and well supported; and we are free to say that we have seen or heard no satisfactory reason assigned for the virtual abandonment of the "Presbyterian" without any previous notice; nor do we perceive how the course which has been pursued in relation to this enterprise can be reconciled with justice to the many friends of the paper who have labored to obtain patronage for it.

It must be apparent to the Synod that the character of the "New-York Evangelist" is in no respect different from what it was before the "Presbyterian" was issued, so far as the objects of the latter paper are regarded. The only perceptible change consists in the insertion of the name, "New-York Presbyterian" under the former title, in small capitals. But for this single indication it would be difficult to determine from the paper to what denomination the editor belongs.

We *must have* an able, dignified and generously conducted *denominational* paper. Will the Synod help us, as they have proposed to do, in relation to this very important matter?

Yours, for the interests of the Presbyterian Church.

(Signed)

R. W. PATTERSON, Pastor Second Presbyterian church, Chicago, Ill.
S. G. SPEES, Pastor First Presbyterian church, Galena, Ill.
DANIEL WARREN, Elder First Presbyterian church, Galena.
H. NEWHALL, " " " " "
JAMES SPARE, " " " " "
W. P. BOSTWICK, " " " " "
H. McNEILL.
WM. A. JORDAN.
JAMES M. PHILLIPS, Pastor of Presbyterian church, Hazel Green, Wis.
S. F. BLACKMAN, Elder " " " "
LEWIS ROOD, " " " " "
JEREMIAH WOOD, Elder First Presbyterian church, Galena.
JAMES I. MARKS, Pastor Presbyterian church, Quincy, Ill.
LIVINGSTON M. GLOVER, Pastor First Presbn. church, Jacksonville, Ill.
J. B. TOWNSEND, Pastor W. Av. Presbyterian church, St. Louis.
E. WRIGHT, Pastor Spruce St. Presbyterian church, St. Louis.
W. H. PARKS, Stated Supply, North Presbyterian church, St. Louis.

After the above communications had been read, the whole subject was referred to the following Committee, namely:

The Rev. Messrs. A. D. Eddy, D. D., E. F. Hatfield, D. D., G. Duffield, Jr., S. H. Cox, D. D., and J. W. McLane, and Messrs. C. P. Smith, M. W. Dodd, and David Congar, Elders.

Resolved, That the Committee be empowered to fill any vacancies that may occur in their number.

The following resolution was unanimously adopted:

Resolved, That the thanks of the Synod be presented to the Trustees of the First Presbyterian church in the city of Brooklyn, for the use of their church-edifice during our sessions, and to the families who have so kindly extended to us their hospitality.

The Stated Clerk was directed to furnish an abstract of the proceedings of the Synod for publication in the *New-York Observer* and *Evangelist.*

The minutes of to-day were read and approved; and

The Synod adjourned to meet in the Presbyterian church in Bloomfield, N. J., on the third Tuesday in October, 1851, at 7 o'clock P. M.

Concluded with prayer, singing the doxology, and the benediction.

JOHN N. LEWIS, *Stated Clerk.*

Address, Salisbury Mills, Orange county, N. Y.

APPENDIX.

NARRATIVE OF THE STATE OF RELIGION.

The state of religion in our world will never meet the wishes of the friends of Christ until the Millennium shall have come. There will be both lights and shadows in the history of the Church until the glory of God shall fill the earth. But whatever evils may pertain to the Church at any given time, if it be not in a state of actual relapse and apostasy, or however slow the progress of truth and righteousness, if there only *be* progress, while there will doubtless be great reason for humiliation and self-reproach on the part of the saints, there will certainly be no less cause for thankfulness and praise to God.

It is with these sentiments that the Committee to whom was assigned the duty of preparing a Narrative of the State of Religion within the bounds of this ecclesiastical body now make their report. And in so doing they are not able to tell you of the complete overthrow of the kingdom of darkness, nor of the universal subjugation of the enemies of the cross to the sceptre of Immanuel. For the Prince of the power of the air worketh in multitudes of the children of disobedience, and the many varied forms of error and sin continue to live, and flourish, and bring forth fruit unto death, in all our borders. But the soldiers of the great Captain of salvation have not been wholly wanting in the service due to their glorious Leader. Doubtless they might have been more vigilant, more courageous, more strenuous and self-denying in labor; more humble, believing, incessant and importunate in prayer, yet they have neither prayed nor labored in vain.

The reports that have come up to us from the several Presbyteries afford conclusive and most delightful evidence that the part of the Church of God, which is represented in this Synod, has, within the year just closed, not only not deteriorated in any of its interests, but made important advancement.

In all matters, external and internal, financial and spiritual, ministerial and laical, the churches generally are in a state of enviable prosperity. New houses of worship have been erected or begun, the public worship of God has been, with scarcely an exception, regularly maintained and largely attended. The Sabbath-school institution has stood high in the affections, and enjoyed the prayers and coöperation of the churches. The various objects of Christian beneficence have received a cheerful and liberal support. The Temperance Reform has been in many places duly sustained. The Sabbath has been honored. Christian love and concord have prevailed, and many vacant pulpits have been supplied with pastors.

Silence and solemnity have reigned in our several congregations, and the Spirit of the Lord has descended with converting power, and added to the Church, in some cases, a few, and in others, a host, of such as shall be saved.

The churches sharing most largely in these blessings are in connection with the Presbyteries of Montrose, Rockaway, North River and Newark. It is with peculiar satisfaction that the Committee are able to report the organization of a Presbytery under our care in the State of California, called "the Presbytery of San Francisco," and that the piety, zeal and wisdom manifested by our brethren in that distant part of our land augur well for the interests of the kingdom of Christ.

In view of these things, it does not become us to hang our harps on the willows, and sit down to weep, but to rise up with holy and joyous exultation, and, to sing a new song of thanksgiving unto the Great Head of the Church, and girding on our armor, newly tempered and burnished, to go forth to our work with fresh vigor and courage, with an increase of faith and love and zeal, with greater humility and dependence on God, with a deeper spirituality, with more entire consecration to Christ, and, strong in the Lord and the power of his might, endure hardness, fight the good fight, finish our course, keep the faith, looking unto Jesus, and expecting that crown of righteousness which he will give unto all them that love his appearing.

STANDING RULES.

I. The Synod shall meet annually on the evening of the third Tuesday of October, at 7 o'clock, at such place as shall be designated at the meeting of the previous year.

II. A Committee of Arrangements shall be appointed, previously to the adjournment yearly, who shall provide suitable accommodations for the Synod, and propose the arrangements for the devotional exercises.

III. The annual meeting of the Synod shall be opened with a sermon by the Moderator; or, in case of his failure, by some member of the Synod, designated by the Committee of Arrangements.

IV. The Stated Clerks of the several Presbyteries are charged to forward the roll of their respective bodies to the Stated Clerk of the Synod, at least one week previously to every annual meeting.

V. At the close of the opening sermon, a collection shall be taken to meet the contingent expenses of the Synod; and, if not sufficient, the balance shall be assessed equally on the churches represented on the floor of the Synod.

VI. The permanent officers of the Synod shall be a Stated Clerk and a Treasurer, who shall continue in office during the pleasure of the Synod; and the former of whom shall receive for his services the annual sum of twenty dollars.

VII. All the devotional meetings of the Synod shall be held at the place of opening the annual meeting.

VIII. The daily sessions of the Synod shall be opened with devotional exercises, to be continued at least three-fourths of an hour.

IX. At every annual meeting of the Synod a sermon on some topic designated by the Synod, shall be preached by a minister appointed at the meeting of the previous year. The Lord's Supper also shall be celebrated. Both of these services shall be at such times as shall be proposed by the Committee of Arrangements.

X. In addition to the statistical report required by the "Form of Government," chapter X. section IX., every Presbytery shall make an annual report, in writing, of the state of religion in their respective bodies.

XI. The minutes of the annual meeting of the Synod shall be published under the direction of the Stated Clerk, as soon as practicable after the adjournment, and a copy sent to every member of the Synod.

MINUTES

OF THE

SYNOD OF NEW-YORK AND NEW-JERSEY,

OCTOBER, 1851.

NEW-YORK:
PRINTED BY JOHN A. GRAY, 54 GOLD, COR. FULTON STREET.
1851.

SYNOD

OF

NEW-YORK AND NEW-JERSEY.

THE Synod of New-York and New-Jersey met in the Presbyterian Church in Bloomfield, N. J., on Tuesday, October 21st, 1851, at 7 o'clock P.M., and was opened with a sermon by the Moderator, the Rev. John Ford, of the Presbytery of Rockaway, from Isaiah lii. 8: "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion:" and John xvii. 20, 21: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

After the sermon, the Moderator offered prayer, and presided during the constituting of the Synod.

The roll was made out, and is as follows:—

MINISTERS.	CHURCHES.	ELDERS.
	Of the Presbytery of Hudson.	
Daniel Crane.		
Gideon N. Judd, D.D.		
Robert G. Armstrong.		
Daniel T. Wood.	Middletown,	Henry Little.
George Pierson.	Florida,	James Wood.
John N. Lewis.	Bethlehem,	Thomas Clemence.
Obadiah M. Johnson.	Denton,	William H. Corwin.
Alexander O. Peloubet.		
Nathaniel E. Pierson.		
*William Timlow.	Amity,	Heman Rowley.

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* Not present at the opening session of the Synod.

Of the Presbytery of North River.

James H. Thomas.	Yorktown,	Henry White, M.D.
Jonathan Silliman.		
Henry G. Ludlow.	Poughkeepsie,	William C. Stirling.
Benjamin F. Wile.		
John Gray.		
A. Cogswell Frissell.		
Joseph McKee.		
*Sumner Mandeville.		
*Sherman Hoyt.		

Of the Presbytery of Long Island.

Henry Clark.		None.

Of the Presbytery of New-York, Third.

Alfred E. Campbell, D.D.	Spring street,	Austin Requa.
Edwin F. Hatfield, D.D.	Seventh,	Francis Duncan.
James Knox.	Tenth,	Lewis E. Jackson.
Walter H. Bidwell.		
Asa D. Smith, D.D.	Fourteenth street,	*John McChain.
J. W. C. Pennington, D.D.		
David B. Coe.		
George Thacher.	Allen street,	M. T. Hewitt.
George F. Wiswell.		
D. D. T. McLaughlin.		
*Samuel D. Burchard, D.D.	Thirteenth street,	*J. C. Hines.
*R. S. Storrs Dickinson.	Houston street,	Henry W. Ryerson.
*Thomas H. Skinner, D.D.		
*George L. Prentiss.		

Of the Presbytery of New-York, Fourth.

A. Augustus Wood.	Pearl street,	Robert Aikman.
Thomas H. Skinner, Jr.		
J. Parsons Hovey.	Eleventh,	E. B. Littell.
Amasa S. Freeman.		
Joseph P. Lestrade.		
*William Adams, D.D.		
*James P. Wilson, D.D.		
	Bleecker street,	*Marcus Wilbur.

Of the Presbytery of Brooklyn.

Isaac Lewis, D.D.		
Samuel H. Cox, D.D.	Brooklyn, 1st,	Jeremiah Reeve.
James W. McLane.	Williamsburgh, 1st,	*Simeon Hyde.
James H. Trowbridge.	Haverstraw, 1st,	*A. B. Conger.
*Edward Fairchild.		
*Samuel T. Spear, D.D.	Brooklyn, South,	Walter S. Griffith.
*Thomas S. Brittan.		
*Arunah H. Lilley.	Craneville, 1st,	*William Crane.
*Daniel P. Noyes.		

Of the Presbytery of Newark.

Samuel Fisher, D.D.		
Jonathan F. Stearns, D.D.	Newark, 1st,	*John Taylor.
Isaac N. Sprague.	Caldwell,	J. F. Harrison.
Ebenezer Seymour.		
Clifford S. Arms.		
William C. White.	Orange, 1st,	*Abiathar Harrison.

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* Not present at the opening session of the Synod.

Stephen D. Ward.		
George Duffield, Jr.	Bloomfield,	Epenetus Hall.
William Aikman.		
*Enos A. Osborn.		
*Daniel G. Sprague.	South Orange,	*John S. Brown.
*Ansel D. Eddy, D.D.	Newark, Park,	*Richard Hall.
*Elymas P. Rogers.	Newark, Colored,	*Benjamin Woodruff.
*John Crowell.		
*S. B. Goodenow.		
*William Whittaker.		
*George C. Lucas.		
*Daniel W. Poor.		
*Joseph S. Gallagher.		
*Samuel L. Tuttle.		
	Newark, 2d,	William R. Sayre.
	Madison,	Ira Burnett.

Of the Presbytery of Rockaway.

John Ford.		
Daniel H. Johnson.	Mendham,	*Joseph F. Babbitt.
Sylvester Cooke.	Wantage, 1st,	John Stiles.
Alfred Ketcham.		
Burtis C. Megie.		
Daniel E. Megie.	Boonton,	John Hills.
P. S. Cossett.		
Henry F. Wadsworth.	New-Foundland,	John Hopper.
William H. Megie.		
T. S. Ward.		
*Peter Kanouse.		
*Joel Campbell.	North Hardiston,	Daniel Haines.
*Joseph F. Tuttle.		
*Daniel Higbie.		
*George I. King.	Hanover,	*Moses D. Ward.
*Josiah Fisher.		
	Sparta,	Searing Wade.
	Whippany,	Henry A. Tuttle.

Of the Presbytery of Montrose.

Burr Baldwin.		
Adam Miller.	Harford,	Joab Tyler.
Henry A. Rowland.	Honesdale,	*R. L. Seeley.
Albert R. Raymond.		
Samuel Whaley.		
Albert Worthington.		
Samuel Schaffer.		
*Willard Richardson.		
*William M. Woolley.		
	Wysox,	Isaac Post.

Of the Presbytery of San Francisco.

None.		None.

The Rev. James W. McLane, of the Presbytery of Brooklyn, was elected Moderator, and the Rev. Messrs. Obadiah M. Johnson and George F. Wiswell, Clerks.

The Committee of Arrangements reported in part, recommending that the Synod meet, each day during the present sessions, at the following hours, namely:—At half-past eight o'clock A.M., at two o'clock P.M., and at seven o'clock P.M.; and that the recesses be taken at twelve o'clock M., and at half-past five o'clock P.M.

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* Not present at the opening session of the Synod.

The recommendation of the Committee was adopted.

The Synod then adjourned, to meet to-morrow morning at half-past eight o'clock, in the lecture room of this church.

Concluded with prayer by the Moderator.

WEDNESDAY, October 22d.

The Synod met, pursuant to adjournment, and engaged in devotional exercises, according to the standing rule. The roll was then called, and the following additional members were present, namely:—

Of the Presbytery of North River, the Rev. Messrs. Sumner Mandeville and Sherman Hoyt;

Of the Presbytery of New-York, 3d, the Rev. Samuel D. Burchard, D.D., and Mr. J. C. Hines, Elder;

Of the Presbytery of New-York, 4th, the Rev. William Adams, D.D., and Mr. Marcus Wilbur, Elder;

Of the Presbytery of Brooklyn, the Rev. Messrs. Edward Fairchild, Samuel T. Spear, D.D., and Arunah H. Lilley;

Of the Presbytery of Newark, the Rev. Messrs. Enos A. Osborn, Daniel G. Sprague, Ansel D. Eddy, D.D., Elymas P. Rogers, John Crowell, S. B. Goodenow, William Whittaker, George C. Lucas, and Daniel W. Poor, and Messrs. John S. Brown, Richard Hall, Abiathar Harrison, John Taylor and Benjamin Woodruff, Elders;

Of the Presbytery of Rockaway, the Rev. Messrs. Peter Kanouse and Daniel Higbie, and Mr. Moses D. Ward, Elder; and

Of the Presbytery of Montrose, the Rev. Willard Richardson.

The reasons of these members for their absence last evening were sustained.

Information was received from the Rev. Messrs. E. R. Fairchild, D.D., and William Bradley, communicating the reasons of their absence from the present sessions of the Synod.

The minutes of the opening session were read and approved; and printed copies of the minutes of the last annual meeting were distributed among the members.

The Rev. Messrs. Henry Snyder, of the Synod of Genesee, Hollis Read, of the Litchfield Association, Conn., and Robert Crawford, of the Berkshire Association, Mass., being present, were invited to sit as corresponding members.

The Committee of Arrangements presented a report, which was adopted, as follows:—

The Committee recommend that the sermon by the Rev. Henry A. Rowland, on "The Excellency of our Christian Polity," be delivered in the church on Wednesday evening at seven o'clock:

That the Synodical Prayer-Meeting be held in the lecture room, on

Thursday, at half-past two o'clock P.M., and be conducted by the Moderator with special reference to the Sacramental services which are immediately to follow: and

That the Sacrament of the Lord's Supper be celebrated in the church, on Thursday at a quarter-past three o'clock P.M., and that the services be conducted in the following order, namely:

1. Invocation, by the Moderator.
2. Reading of the Narrative, by the writer.
3. Address, by the Rev. A. D. Smith, D.D.
4. Prayer, by the Rev. B. F. Wile.
5. Reading the warrant, and distribution of the elements, by the Rev. Messrs. J. F. Stearns, D.D., and Byington.
6. Address to the spectators, by the Rev. S. T. Spear, D.D.
7. Prayer, by the Rev. W. Adams, D.D.
8. Doxology and Benediction, by the Moderator.

It was *Ordered*, That 500 copies of the Minutes of the Synod be printed, and that a copy be sent to each of the Ministers belonging to the body, to each of the Elders who have attended the meeting, and to each of the church Sessions which have not been represented.

The Moderator announced the Standing Committees, as follows:—

1. *Of Bills and Overtures.*—The Rev. Drs. A. D. Smith and Stearns, the Rev. Messrs. D. T. Wood and Skinner, and Messrs. Duncan, Seeley, and Stirling, Elders.
2. *Judicial Committee.*—The Rev. Drs. Cox, Hatfield and Judd, the Rev. H. A. Rowland, and Messrs. Haines, Griffith and Aikman, Elders.
3. *On Leave of Absence.*—The Rev. Messrs. Silliman and White, and Mr. L. E. Jackson, Elder.
4. *On the Narrative.*—The Rev. Messrs. A. A. Wood, Ludlow and Miller, and Messrs. J. Wood and Sayre, Elders.

A communication was received from the Rev. Luther Halsey, D.D., and, having been read, it was referred to a special Committee, consisting of the Rev. H. A. Rowland, the Rev. Drs. Hatfield and Eddy, and Messrs. Reeve, Haines and Dr. White, Elders.

The Standing Rule, No. I., was so amended as to make three o'clock P.M., the hour for the meeting of the Synod, instead of seven o'clock, as heretofore.

The next annual meeting of the Synod was appointed to be held in the Presbyterian Church in Poughkeepsie, N. Y., on the third Tuesday in October, 1852, at three o'clock P.M.; and the Rev. Messrs. Ludlow and Mandeville, and the Session of the Presbyterian Church in Poughkeepsie, were appointed a Committee of Arrangements.

The following resolution was unanimously adopted:—

Resolved, That the Synod invite the Rev. George L. Prentiss to deliver a sermon before them, on Thursday evening of the present sessions, on the subject of Education for the Ministry; with special reference to the New-York Union Theological Seminary.

The Rev. Drs. Eddy and Campbell, and Messrs. Taylor and Reeve, Elders, were appointed a Committee to take into consideration the subject of the education of young men for the ministry, within the bounds of the Synod, and to report during the present sessions.

The following was adopted, as a Standing Rule, namely:—

Members of the Synod appearing at any session after the calling of the roll, shall report themselves to the Chairman of the Committee on Leave of Absence, and offer their reasons for tardiness to the said Committee, before their names shall be entered on the roll by report of the Chairman of the Committee to the Clerks of the Synod.

It was made the order of the day for two o'clock this afternoon to hear the Narratives of the State of Religion, and the Statistical Reports from the several Presbyteries.

The Rev. Messrs. E. F. Hatfield, D.D., and J. N. Lewis were appointed a Committee to examine the Minutes of the last General Assembly, and to report such items as may require the attention of the Synod.

The Rev. Messrs. I. Lewis, D.D., and J. F. Tuttle, and Mr. Hewitt, Elder, were appointed a Committee to nominate a preacher for the Wednesday evening of the next annual meeting of the Synod, and also to propose a subject for the discourse.

It was made the order of the day for half-past two o'clock this afternoon, to hear the report of the Committee appointed at the last annual meeting to prepare a history of the causes which produced a division of the Presbyterian Church in this country.

The Rev. Henry A. Rowland stated to the Synod that a small work of his had recently been issued from the press, entitled the "Path of Life," which was adapted to instruct and guide sinners to Christ, and that he would be happy to present a copy to each of the clerical members of the Synod, if they will call for it at Mr. M. W. Dodd's bookstore in the city of New-York.

Whereupon, it was

Resolved, That the Synod accept the gift, and return their thanks to the donor.

A recess was then taken until two o'clock P.M.

After the recess, the following additional members were reported as present, namely:—

Of the Presbytery of New-York, 3d, the Rev. R. S. S. Dickinson, and Mr. John McChain, Elder;

Of the Presbytery of New-York, 4th, the Rev. Drs. William Adams and James P. Wilson;

Of the Presbytery of Brooklyn, the Rev. Thomas S. Brittan, and Messrs. A. B. Conger and William Crane, Elders;

Of the Presbytery of Rockaway, the Rev. Messrs. Joel Campbell, Joseph F. Tuttle and George I. King, and Mr. Joseph F. Babbitt, Elder; and

Of the Presbytery of Montrose, Mr. R. L. Seeley, Elder.

The Moderator announced the following Committees:—

On the Records of the Presbyteries.

Of Hudson.—The Rev. Messrs. Ford and Frissell, and Dr. White, Elder.

Of North River.—The Rev. Dr. Eddy, the Rev. R. G. Armstrong, and Mr. Little, Elder.

Of Long Island.—The Rev. Messrs. Whaley and Trowbridge, and Mr. Wilbur, Elder.

Of New-York, 3d.—The Rev. Messrs. George Pierson and D. G. Sprague, and Mr. Taylor, Elder.

Of New-York, 4th.—The Rev. Messrs. Mandeville and Kanouse, and Mr. Tuttle, Elder.

Of Brooklyn.—The Rev. Messrs. Hovey and Thacher, and Mr. Hines, Elder.

Of Newark.—The Rev. Dr. Campbell, the Rev. W. H. Bidwell, and Mr. Corwin, Elder.

Of Rockaway.—The Rev. Messrs. Knox and Wile, and Mr. Brown, Elder.

Of Montrose.—The Rev. Messrs. Arms and Freeman, and Mr. Littell, Elder.

The Synod then proceeded to the order of the day. The Statistical Reports of the Presbyteries were read, and the Narratives were received and referred to the Committee on the Narrative of the Synod.

The report of the Treasurer was received; and, having been read, it was referred to Messrs. McChain and Griffith, Elders, for examination, with instructions to report the amount of funds needed by the Synod, for the current year, with an assessment for the collection thereof.

The Treasurer was directed to pay the postage of the printed Minutes of the Synod.

The Committee to attend the examination of the Union Theological Seminary made their report, which was accepted, and ordered to be inserted in the minutes.

The following is the report, namely:—

To the Synod of New-York and New-Jersey:

The undersigned members of the Committee appointed, at your last meeting, to attend the annual examination of the students in the Union Theological Seminary in the city of New-York, respectfully report, that we were present, and endeavored to perform the duties assigned to us.

The examination commenced on the morning of Thursday, June 12th, and continued daily, except the Sabbath, until the following Wednesday. During those six days, the Senior Class appeared before us six times, and were examined in the Hebrew Bible, Greek Testament, Sacred Rhetoric, Pastoral Theology, and Church History; the Middle Class four times, and were examined in the Greek Testament, Hebrew Bible, Inspiration of the Scriptures, and Theology; and the Junior Class three times, and were examined in Greek Harmony and the Hebrew Bible.

The examination in all these branches, and by all the Classes, was, in general, very reputably sustained.

On Tuesday evening, the farewell Communion was celebrated; and on Wednesday evening, the Anniversary was held in the Mercer street Church, when seven of the Senior Class addressed, on appropriate topics, a large, very attentive, and apparently gratified audience.

Of this Class, two have devoted themselves to missionary labor, under the direction of the American Board of Commissioners for Foreign Missions; and two are employed by the Christian Union and Seamen's Friend Societies at Panama and San Francisco.

With very great pleasure we state the fact that, since the last meeting of the Synod, two Professors have been added to the Faculty. Not one of the four Professorships is now vacant.

The Rev. Henry B. Smith, D.D., has been invested with the office of Professor of Church History, and the Rev. Dr. James P. Wilson has been inaugurated as Professor of Systematic Theology, to supply the vacancy occasioned by the lamented death of the beloved and venerated White.

One of the Professorships is fully and permanently endowed; one during its occupancy by the present incumbent; one for five years; and one remains without any permanent fund at all, having always been dependent on the liberality of its friends and occasional collections from the churches.

The financial affairs of the Seminary have considerably improved within a few months past. During the last winter, a legacy of one thousand dollars was left to it by R. G. Williams, Esq., of the city of Brooklyn. The suit, so long pending, has recently been decided in its favor, which gives it the whole of the valuable legacy of James Roosevelt, Esq. We learn from the Financial Agent that there is a growing interest manifested by the churches in whatever pertains to the Institution.

Under these auspicious circumstances, we confidently hope and believe that our revered Seminary is destined to be still more extensively useful than it has hitherto been; and that, with the continued smiles of Heaven, it may annually send forth many learned, pious and faithful Pastors and Missionaries, as long as Missionaries and Pastors shall be needed in the militant Church of Christ.

(Signed) ISAAC LEWIS, *Chairman.*
E. R. FAIRCHILD,
T. S. WARD,
CLIFFORD S. ARMS,
GEO. F. WISWELL,
A. A. WOOD,
GEO. THACHER.

The Synod then proceeded to the order of the day, and the Committee to prepare a history of the causes which produced a division of the Presbyterian Church reported, that they have attended to the duty assigned to them; and that the history is in an advanced stage of preparation, but is not yet completed.

The report was accepted, and the Committee were continued.

It was made the order of the day for 11 o'clock to-morrow morning to hear the report of the Committee on the Education of young men for the Ministry.

Letters were received from the Rev. Messrs. J. C. Stiles, D.D., and J. I. Ostrom, communicating the reasons of their absence from the present sessions of the Synod.

The Committee appointed to nominate a preacher, and to propose a subject for the discourse to be delivered during the next annual meeting of the Synod, reported, recommending that the Rev. Daniel H. Johnson be the preacher, and that the Rev. Dr. Stearns be his alternate. They also proposed that the doctrine of *Justification* be the subject for the discourse.

The recommendations in this report were adopted.

The Rev. George I. King and Mr. Seeley, Elder, were appointed a Committee to nominate the members of the Committee to attend the next annual examination of the New-York Union Theological Seminary; and it was

Resolved, That the Committee shall consist of one Minister and one Elder from each Presbytery.

A communication was received from the delegate of the Oneida Annual Conference of the Methodist Episcopal Church, and, having been read, it was ordered to be printed in the Appendix to the Minutes.

The Rev. Dr. Campbell was elected the Commissioner to represent the Synod in the next annual meeting of the Oneida Conference, and the Rev. Dr. Hatfield was elected his alternate.

A recess was then taken until 7 o'clock, in the Church.

At 7 o'clock, the Rev. Henry A. Rowland preached according to appointment, from Matt. xxviii. 20: "Lo, I am with you always, even unto the end of the world."

After the services, the Synod adjourned, to meet to-morrow morning, at half-past 8 o'clock, in the lecture-room.

Concluded with prayer.

THURSDAY, October 23d.

The Synod met, pursuant to adjournment, and engaged in devotional exercises, according to the standing rule. The calling of the roll was dispensed with.

The following additional members were reported as present, namely:—

Of the Presbytery of New-York, 3d, the Rev. Messrs. Thomas H. Skinner, D.D., and George L. Prentiss;

Of the Presbytery of Brooklyn, the Rev. Daniel P. Noyes, and Mr. Simeon Hyde, Elder;

Of the Presbytery of Newark, the Rev. Messrs. J. S. Gallagher and Samuel L. Tuttle;

Of the Presbytery of Rockaway, the Rev. Josiah Fisher; and,

Of the Presbytery of Montrose, the Rev. William M. Woolley.

The minutes of the proceedings of yesterday were read and approved.

The Rev. Messrs. George Sheldon, of the Charleston Union Presbytery, Samuel J. White, of the Synod of Albany, Isaac P. Striker, of the Synod of Utica, and Theron Baldwin, of the Synod of Illinois, being present, were invited to sit as corresponding members.

The death of the Rev. Archibald Alexander, D.D., Professor of Theology in the Theological Seminary at Princeton, having been announced to the Synod last evening, and alluded to in the devotional exercises of this morning, it was

Resolved, That a Committee be appointed to prepare a minute expressive of the feelings of this Synod in view of this solemn event; and

The Rev. Drs. Stearns, Skinner and Campbell were appointed the Committee.

The following resolutions were adopted, namely:—

Resolved, That the thanks of the Synod be presented to the Rev. Henry A. Rowland, for the sermon delivered by him last evening, and that he be requested to furnish a copy of the same for publication.

Resolved, That the Treasurer be directed to pay the postage incurred by sending printed copies of this sermon to the members of the Synod.

The Committees on the Records of the Presbyteries of Hudson, New-York, 3d, New-York, 4th, Rockaway and Montrose, severally reported, recommending their approval, as far as written.

The reports were adopted.

The Committee to examine the Minutes of the last General Assembly reported, that they would call the attention of the Synod to the two following items:—

1. On p. 12, of the Minutes, it is enjoined on the several Synods to be careful hereafter in sending up their Statistical Reports as well as their Records.
2. On p. 23, it is recommended to all our churches to observe the first Monday in January next, as a day of fasting and prayer for the conversion of the world.

The report was accepted.

The Commissioner to represent the Synod at the last meeting of the Oneida Annual Conference of the Methodist Episcopal Church, made his report, which was accepted, and is as follows:—

I have pleasure in reporting to the Synod that I attended the meeting of the Oneida Methodist Conference, at its late sessions in Ithaca, New-York, as the Commissioner of the Synod, and was cordially received by them, and at their request addressed them.

I endeavored to present the subject of Christian fellowship among different religious denominations, founded on a union by faith to Christ, and the importance of Christian love and harmony existing between them and us, since our agreement in things spiritual is so great.

The Conference adopted a resolution expressive of their approbation of the remarks made, and of their desire for a continuance of the fraternal relations so happily commenced; and also elected a Commissioner to represent their Conference in our Synod.

All of which is respectfully submitted.

(Signed) HENRY A. ROWLAND.

The report was accepted, and the Treasurer was directed to pay the travelling expenses of Mr. Rowland, amounting to $6.50.

The Committee to audit the Treasurer's accounts reported, that they find them correct; that there is a balance in the treasury, including the collection taken on Tuesday evening, amounting to $24.01; and that the additional sum of $90 will be required to meet all the current expenses of the Synod.

They recommended that the churches represented in the Synod be assessed $1.25 each, for the purpose of raising the amount required.

The report was adopted, and the same Committee were directed to make the collection.

The Committee to whom was referred the subject of the education of young men for the ministry made their report, which was accepted, and laid on the table, to hear a report on a kindred topic from the Committee of Bills and Overtures.

The Committee on Bills and Overtures reported Overture No. 1, which was accepted and put upon the docket.

The Judicial Committee reported the complaint of J. Henry Clark, Edward A. Crane, and others, against the action of the Presbytery of Newark, in regard to certain memorials of the complainants. The Committee deem the complaint irregular in its form; but recommend that it be entertained as a memorial, and propose a mode of investigating the merits of the case.

The report was accepted, and put upon the docket.

A recess was then taken until 2 o'clock P. M.

After the recess, the Rev. William Timlow, of the Presbytery of Hudson, was reported as present.

The Committee on the Narrative presented their report, which was read, and recommitted for amendment.

The Synod proceeded to the consideration of the report of the Committee on the subject of Education, which was discussed until the hour for the Synodical prayer-meeting had arrived.

The Rev. Messrs. Cyrus Byington, of the Synod of Memphis, and Darius Mead, of the Fairfield West Association, Conn., being present, were invited to sit as corresponding members.

The Synod engaged in devotional exercises, agreeably to its previous arrangement for the Synodical prayer-meeting.

At a quarter past 3 o'clock, the Sacrament of the Lord's Supper was administered in the church, and the services were conducted according to the previous arrangement of the Synod; with the exceptions, that the Moderator offered a few remarks in the place of the address by the Rev. Dr. Spear, and the Rev. John N. Lewis offered the concluding prayer in the place of the Rev. Dr. Adams, to whom these services had been assigned.

After the services,

The Synod retired to the lecture room, and resumed the transaction of business.

The report of the Committee on Education was taken up and recommitted for revision.

The report of the Judicial Committee, which had been put upon the docket, was taken up for consideration; and

A motion was made that the papers relating to the complaint reported by the Judicial Committee be referred to a special Committee, to have such conference as they may be able with the persons concerned, with the view of ascertaining whether the main points embraced in the said complaint may not be abstractly presented and acted on by the Synod.

While this motion was under consideration, it was proposed to lay it on the table, in order to hear the report of the Committee on the Records of the Presbytery of Newark.

Pending the discussion of this proposition,

A recess was taken until 7 o'clock, in the church.

At 7 o'clock, the Rev. George L. Prentiss preached a sermon, in accordance with the invitation of the Synod, on the subject of Education for the Ministry, with special reference to the wants of the Union Theological Seminary, from 1 Cor. x. 15 : " I speak as to wise men; judge ye what I say."

After the services,

The Synod retired to the lecture room, and resumed the transaction of business.

The following resolution was adopted, namely:—

Resolved, That the thanks of the Synod be presented to the Rev. Mr. Prentiss, for the sermon delivered by him this evening, and that he be requested to furnish a copy of the same for publication.

The Committee on the Records of the Presbytery of Long Island reported, recommending their approval, as far as written.

The report was adopted.

The Committee appointed to nominate the members who shall compose the Committee to attend the next annual examination of the New-York Union Theological Seminary reported, that they propose the following nomination :—

PRESBYTERIES.	MINISTERS.	ELDERS.
Hudson,	John N. Lewis,	Hon. Robert Denniston
North River,	Sumner Mandeville,	William C. Stirling
Long Island,	Henry Clarke,	Samuel Phillips.
New-York, Third,	Washington Roosevelt,	Francis Duncan.
New-York, Fourth,	J. P. Hovey,	E. B. Littell.
Brooklyn,	Daniel P. Noyes,	Hon C. P. Smith.
Newark,	John Crowell,	David Congar.
Rockaway,	John Ford,	Moses D. Ward.
Montrose,	Adam Miller,	Hon. William Jessup.
San Francisco,	Isaac H. Brayton.	

They also recommend that this Committee have power to fill any vacancy which may occur in their number, when they shall be assembled to attend the examination.

The report was adopted.

The Rev. Isaac Lewis, D. D., was added to the Committee, and made its Chairman.

The consideration of the unfinished business was resumed, and the proposition to lay the motion for a special Committee upon the table, in order to hear the report of the Committee on the Records of the Presbytery of Newark, was adopted. Whereupon,

The Committee on the Records of the Presbytery of Newark presented their report, which was accepted, and put upon the docket; after which,

The consideration of the motion for a special Committee was resumed, and, having been modified, it was adopted, as follows:—

Resolved, That the papers relating to the complaint of Messrs. Clark, Crane, and others, be recommitted to the Judicial Committee.

The Rev. Messrs. S. D. Burchard, D.D., and Thacher, and Mr. Seeley, Elder, were added to the Judicial Committee, in the place of individuals who have retired on leave of absence.

The Committee on Marriage and Divorce presented the following report, which was adopted, namely:—

The Committee to whom the Overture on the subject of Divorce was committed, find that the original question proposed in the Overture was simply this, namely:

"Shall a minister of the gospel perform the marriage service for a person who has been divorced for crime?"

In answering this question, they beg leave to say, that the subject of Divorce has assumed an importance far above what belonged to it at the time when this question was first overtured to the Synod, some six years ago.

During this period, the laws of marriage and divorce have undergone great modifications. In one State, the judiciary has declared that marriage is simply a matter of contract between the parties, to be entered into and annulled at their own pleasure.

In other States, either by the alteration of their constitutions, or by statute law, the power of granting divorces has been removed from the Legislature to the Court of Chancery, which Court is usually composed of a single individual.

It cannot be questioned that there is an increasing laxness on the subject of divorce, and a growing facility for the obtaining a dissolution of the marriage relation.

And when it has been well said that the morals of a country may be tested by the sacredness of the conjugal relation, and the difficulty of dissolving it, we cannot regard with indifference the question submitted to our consideration.

The Committee would therefore recommend the adoption of the following minute:

1. Whereas the solemn contract of marriage is of Divine institution, as well as made permanently binding by the statutes of the State, while the State may determine the manner in which it shall be solemnized so as to secure civil immunities, it has no power to release from its moral liabilities and obligations, except for causes specified in the Word of God.

2. Whereas the Gospel declares expressly that no man shall put away his wife, and marry another, except for the cause of fornication, we recognize this principle, that the marriage bond can be dissolved only by the incontinence of one of the parties.

It is on this principle that the laws of several States have made provision for the unconditional divorce of the innocent party, while the other is still held and rendered unable to form any subsequent marriage.

3. Whereas an incontinent person has no right to take advantage of his own wrong doing; and having once violated his marriage vows, has thus rendered himself morally unfit to assume again the responsibilities of the conjugal state, both the laws of wise and just legislation, and the constructive, if not express law of God, forbid us to become accessory to his assuming anew the marriage relation.

The Synod would therefore answer the Overture in the negative:

A minister of the gospel has no right to solemnize the marriage of any person who has once been divorced on the ground of his or her own wrong doing.

(Signed) A. D. Eddy, *Chairman.*

The Synod then adjourned, to meet to-morrow morning at half-past 8 o'clock, in this place.

Concluded with prayer.

Friday, October 24th.

The Synod met, pursuant to adjournment, and engaged in devotional exercises, according to the standing rule. The calling of the roll was dispensed with.

The minutes of the proceedings of yesterday were read and approved.

The Narrative of the State of Religion within the bounds of the Synod, which was read during the exercises in the church yesterday afternoon, was adopted, and ordered to be published. (See Appendix.)

The Rev. Messrs. McLane, Noyes, Dr. Spear and Gallagher, and Mr. Griffith, Elder, were appointed a Committee to inquire whether some method may not be adopted by our churches for more efficient action upon those masses of our population, at present beyond the reach of stated religious influences.

The Committee appointed to prepare a minute with reference to the death of Dr. Alexander, presented the following report, which was adopted:

The Committee, appointed to draft resolutions expressive of the views of the Synod in regard to the death of the Rev. Archibald Alexander, D.D., Professor of Sacred Theology in the Theological Seminary at Princeton, have attended to the duty assigned to them, and report as follows, namely:

1. *Resolved*, That we have heard with profound sorrow, not unmingled with praise, of the peaceful, saint-like death of the venerable Dr. Alexander.

2. *Resolved*, That the rare constellation of excellences which met and blended in the life and character of this eminent servant of God—his child-like simplicity, warm-hearted piety, rich religious experience, and fervid Christian eloquence, together with a sound practical judgment, fine natural endowments, accomplished scholarship, and fidelity and perseverance in the discharge of every duty, conspired to make him one of the brightest ornaments which have adorned the Church of Christ in our country. The cause of theological education, to which his ripest years were devoted, found in him one of its most able and successful promoters; and the Christian ministry, especially of the Presbyterian Church, is under an inestimable and lasting obligation to his truly apostolic services and example.

3. *Resolved*, That in this affecting dispensation of Divine Providence, we recognize a call to new fidelity and watchfulness in the service of Christ, and devoutly pray that the Great Head of the Church would make it a means of spiritual blessings, not only to ourselves, but to the school of the prophets so highly favored of God in commencing its existence under the guidance of such a teacher, and to the whole Presbyterian family throughout the land, to whom in common his memory will ever be fragrant.

4. *Resolved*, That we tender our affectionate sympathy to the bereaved family of the deceased, and crave the privilege to mingle our tears with theirs, as at the grave of a beloved and revered father.

5. *Resolved*, That the Stated Clerk be directed to transmit a copy of these resolutions to the family of the deceased, and to furnish the same for publication in some of the public papers.

All which is respectfully submitted.

(Signed) J. F. STEARNS,
THOMAS H. SKINNER,
A. E. CAMPBELL.

The Committee on a Religious Newspaper reported progress, and were continued, with powers; with the understanding that they shall not involve the Synod in any pecuniary liabilities.

The Committee on Bills and Overtures reported an Overture from the Third Presbytery of New-York, asking the Synod to take into consideration our relations to the American Board of Commissioners for Foreign Missions, and recommend the adoption of the following resolution:—

Resolved, That the Synod cherish a strong and unabated attachment to the American Board of Commissioners, and confidence in its wisdom and fidelity. Their desire is, that all suitable means may be adopted to bring the churches within our bounds into still more efficient co-operation with it.

The Committee further report a memorial from the Presbytery of Brooklyn, in relation to foreign missions, having especial reference to the subject of systematic contributions for benevolent purposes. Though this subject was fully set forth in a paper adopted by the Synod several years since, and subsequently published; yet, in view of its importance, especially in the present state of the world and of the cause of Christ, the Committee would recommend that a special Committee be appointed, to take it into further consideration, and report at the next annual meeting of the Synod.

These recommendations of the Committee were adopted; and

The Rev. Messrs. J. F. Stearns, D.D., S. T. Spear, D.D., and T. H. Skinner, jr., and Messrs. W. S. Griffith, M. T. Hewitt, and D. Hoadley, Elders, were appointed the Committee.

The Committee on Education presented a revised report, which was adopted, as follows:—

The education of young men for the Christian ministry is one of unsurpassed interest, and perhaps we may say at the present moment, of unsurpassed importance to the welfare and prosperity of the Church. And the relations and responsibilities of the Central Education Society and kindred institutions, with which the churches of this Synod have heretofore cooperated, and which they have been pledged to aid, imperatively demand enlarged pecuniary aid, in order to carry forward their operations.

At the meeting of this Synod in 1849, the following preamble and resolution were adopted, namely:

"Whereas the cause of education of young men for the gospel ministry is of paramount importance to the welfare of the Redeemer's kingdom; and whereas, by an arrangement between the Central Education Society and the Society for the Promotion of Collegiate and Theological Education at the West, the cause is now in such a position as to render its presentation more practicable than it has been heretofore;

"*Resolved*, That the Synod do cordially approve the arrangement which has recently been made between the two Societies named in the preamble, and do recommend that a collection be taken up annually in all our churches."

Had this recommendation been complied with, no doubt is entertained but enough would have been raised to meet the entire wants of the Central Education Society, while an equal amount would have gone into the treasury of the Western College Society. It appears, however, that less than forty of our churches have taken collections each year. The consequence has been, that the Central Education Society has fallen behind about $1,000 for each of the two years during which this arrangement has been in operation. Still the amount of funds secured each year has been greater than that raised by both Societies previous to their union.

The deficiency in the treasury of the Education Society, previously to the time for making the last quarterly appropriation, was supplied by loans. These loans, however, could not be further increased, and the Directors felt that they could make no appropriations for the present quarter, which, for thirty-four beneficiaries, would have increased their indebtedness by $680.

It is felt to be of the greatest importance to the interests of our churches, that this deficiency be speedily made up. This, however, should be done in such a way as shall not impair the union efforts for the collection of funds. A new impulse, indeed, must be given to those efforts, or otherwise, if the present deficiency is made up, another will occur at no distant day.

It is believed that the present indebtedness of the Society can be cancelled by private efforts, and that the Society will at once renew its appropriations, provided the churches of the Synod will unitedly and in good faith gather to its support, and make an annual collection for this united object. Unless this can be done, it will be impossible for the Society to provide for the wants even of its present beneficiaries, and their number therefore must be greatly reduced, and the usefulness of the Society in the same degree impaired. Therefore,

Resolved, That this Synod will unitedly and in good faith co-operate with the Directors of the Central Education Society in providing for the existing deficiency, and also use their best endeavors to secure an annual collection in all the churches within the bounds of the Synod, in order to carry into full effect the arrangement between the two Societies.

The Committee on the Records of the Presbytery of Brooklyn reported, recommending their approval as far as written.

The report was adopted.

The Judicial Committee reported, that they had not been able to accomplish the object for which the papers were recommitted to them; and they recommended to the Synod a course of procedure in the case.

The report was accepted.

While the question of the adoption of the report was pending,

A recess was taken until two o'clock, P.M.

After the recess, the following resolution was adopted, namely:—

Resolved, That the Synod do appoint the last Friday in January next, to be observed by the churches under its care as a day of fasting, humiliation and prayer, with special reference to the revival of religion in our churches.

A resolution on the subject of Temperance was introduced, and ordered to be put upon the docket.

The unfinished business was resumed, and the following minute was adopted, as a substitute for the report of the Judicial Committee:—

Whereas the Judicial Committee have failed, after faithful effort, to secure the consent of the complainants, in the case before the Synod, to a modification of their complaint; therefore,

Resolved, That the complaint be now taken up, and issued in the following manner:

1. Read the decision complained of.
2. Read the complaint, with the reasons assigned.
3. Read the whole record of the proceedings of the inferior judicatory in the case.
4. Hear the parties; first the complainants, and then the Presbytery.
5. Conclude the case in the manner prescribed in the Book of Discipline, chapter vii. section 3, sub-section 9.

The Synod then proceeded to take up the case; and

The Moderator solemnly announced from the chair that the Synod was about to pass to the consideration of the business assigned for trial; and enjoined upon the members to recollect and regard their high character as judges of a court of Jesus Christ, and the solemn duty in which they were about to act.

The decision of the Presbytery complained of was read.

The complaint, with the reasons assigned, was then read, together with certain memorials which led to a preceding decision of the Presbytery, and which is referred to in the decision complained of.

The whole record of the proceedings of the inferior judicatory in the case was then read; during the progress of which certain documents were offered as having formed a part of the testimony before the Presbytery, and objections having been made to the admission of these documents as not on file, after full consideration, it was

Resolved, That these papers be considered on file, as a part of the records of the Presbytery in the case, with all benefit of exceptions to the complainants; the members of the Presbytery assenting to the same.

The reading of the records was continued until the hour for recess had arrived.

A recess was then taken until half-past 7 o'clock.

After the recess, the Committee to make the Synodical collection reported, that they had collected the sum of $83.

The report was accepted, and the Committee discharged.

The following report was adopted, namely:—

The Committee to whom was referred the memorial of the Rev. Dr. Halsey, report, that from a careful examination of the whole subject referred to them, the Committee are of opinion, that there is no ground for the action of the Synod in the case, and for the following reasons, viz.:

1. The Synod, in appointing a Committee in respect to the establishment of a religious periodical, disclaimed, by an express vote, any pecuniary responsibility in the matter, and withheld all power from the Committee to involve them in such pecuniary responsibility.

2. The paper had its immediate origin in a written proposition made to the Committee of the Synod, by the Rev. Dr. Halsey, to invest his funds in such an enterprise, he having the sole proprietorship of it, and paying all its expenses, with the provision that, if there should be any profits arising from the paper, these should be devoted to the cause of Education; and that, if at any time the Synod should see fit to take it out of his hands, they could do so by reimbursing to him the funds he had invested.

3. The Committee of the Synod never made any loan of Dr. Halsey, either directly or indirectly; nor did they perform any acts which, by implication even, can render them responsible to Dr. Halsey for the funds which he invested in the New-York Presbyterian.

4. The Synod never did take the paper out of his hands, but he voluntarily abandoned it, and, unexpectedly to the Committee of the Synod, threw the responsibility of sustaining it upon them, and that, while it was so embarrassed as to require all the energies of the Committee to keep it alive for the remaining five months of its existence, and absorbing all that was received from the proprietor of the New-York Evangelist for the payment of its debts.

5. It is also in the recollection of many members of the Synod that, when the subject of the report of the Committee was before it, the Rev. Dr. Halsey was understood to acknowledge the loss he had experienced, as his own, without an intimation to the Synod that any thing stated in the report of the Committee was incorrect.

6. While therefore the Synod sympathize with Dr. Halsey in his unan-

ticipated loss, and regret the circumstances in which he is placed by his voluntary assumption of an enterprise which has so resulted, yet the Synod do not feel that they are, directly or by implication, under any legal or moral responsibility to remunerate him for his loss.

Your Committee further report, that, as Dr. Halsey has desired, if the accuracy of his averments in the memorial should be doubted, a Committee should be appointed to investigate the facts in the case, with whom Dr. Halsey may communicate; therefore,

Resolved, That such a Committee be appointed, to whom the whole subject, on behalf of the Synod, shall be referred.

All which is respectfully submitted.

(Signed) HENRY A. ROWLAND, *Chairman.*

The Rev. Drs. Hatfield and Campbell, and Messrs. Cyrus P. Smith, A. B. Conger, and A. P. Halsey, Elders, were appointed the Committee contemplated in the foregoing report.

The Committee on Standing Rule No. V. presented a report, which was accepted, and put on the docket.

The Rev. Messrs. Thomas Evans, of the Synod of New-York, and Harvey Newcombe, of the Middlesex South Association, Mass., being present, were invited to sit as corresponding members.

The unfinished business, namely, the complaint of Messrs. Clark, Crane, and others, was resumed. The reading of the records of the Presbytery in the case was continued, and concluded.

The complainants were then heard in support of their complaint.

The Presbytery also was heard, in part.

The Synod then adjourned, to meet to-morrow morning at 8 o'clock, in this place.

Concluded with prayer.

SATURDAY, October 25th.

The Synod met, pursuant to adjournment, and engaged in devotional exercises. The calling of the roll was dispensed with.

The minutes of the proceedings of yesterday were read, as far as written, and approved.

The resolution on Temperance, which had been put upon the docket, was taken up for consideration, and having been amended, it was adopted in the words following:—

Resolved, That this Synod hail with great satisfaction the stand now taken by the friends of Temperance in Maine, in the outlawry of the traffic in intoxicating liquors as a beverage, as based on principles eminently fitted to bring to an end the evils of intemperance in our country. And further, that we approve of all appropriate efforts to secure the enactment of the same law, or a law equally conducive to the end sought, in the different States in the Union, especially in the States within which the churches under our care are located.

The report of the Committee of Bills and Overtures on Overture No. 1, which had been put upon the docket, was taken up for consideration.

The report is as follows, namely:—

The Committee report a communication from the South Presbyterian Church, in Brooklyn, proposing "an Overture to the General Assembly, requesting that body to organize a Board of Education;" and recommend the adoption of the following resolution:
Resolved, That it is inexpedient to adopt such an Overture.

The resolution recommended by the Committee was adopted.

The Committee on Leave of Absence reported that they had given leave of absence to the following persons, namely:—Messrs. Adams, Frissell, Ludlow, T. S. Ward, Brittan, H. White, Haines, Gray, Hatfield, Hyde, Armstrong, Hill, Crowell, Arms, Wadsworth, Hopper, Rowley, J. Wood, Duncan, Reeve, Stirling, D. Crane, Cossett, H. A. Tuttle, Corwin, Cook, McKee, McLaughlin, Wile, Judd, Whaley, W. H. Megie, Wade, N. E. Pierson, Peloubet, S. D. Ward, Schaffer, Freeman, Wilbur, J. F. Harrison, Mandeville, McChain, Post, D. H. Johnson, Griffith, Dickinson, Hines, Thomas, Prentiss, Hoyt, Campbell, Spear, Littell, A. A. Wood, D. E. Megie, Noyes, Burchard, Silliman, and S. Fisher.

The unfinished business, namely, the complaint of Messrs. Clark, Crane, and others, was then taken up; and after the Presbytery had been fully heard, and all the parties had withdrawn from the house,
The roll was called, that every member might have an opportunity to express his opinion on the case; after which,
The final vote was taken, and
The complaint was not sustained.
The following resolution was thereupon unanimously adopted as the judgment of the Synod in regard to the matter, namely:—

Resolved, That without expressing an opinion on the subject of rotation in the eldership, the Synod judge and determine that the complaint be not sustained; and they solemnly exhort all parties connected directly or indirectly with this complicated issue to exercise mutual forbearance in the matter, and to "study the things that make for peace, and things whereby one may edify another."

The parties were called in, and the decision of the Synod was read to them.
It was then

Ordered, That in case of any appropriate necessity, the Rev. Drs. Cox and Smith, and the Hon. Daniel Haines, Elder, be appointed to defend the action of this Synod, touching the above case, in the General Assembly.

The report of the Committee on the Records of the Presbytery of Newark, which had been put upon the docket, was taken up for consideration, and, having been amended, it was adopted, as follows, namely:—

The Committee on the Records of the Presbytery of Newark recommend that they be signed as approved, with the following exceptions:
1. On page 275 it appears that a complaint was made by certain in-

dividuals of Park Church, Newark, against certain acts of that Session, upon which the Presbytery acted and made a decision, and yet there are no charges or specifications recorded on their records, so that from these records no person would be able to ascertain the nature of the complaint; nor is there any direction given that they be placed on file.

2. On page 281 there is a second complaint taken up and issued by the Presbytery, about which the same facts exist, namely, no charges or specifications are recorded on their records.

The report of the Committee on the Standing Rule No. V., which had been put upon the docket, was taken up, and the consideration of it was postponed until the next annual meeting of the Synod.

The following resolution was unanimously adopted:—

Resolved, That the thanks of the Synod be presented to the inhabitants of this beautiful village, for the generous and affectionate hospitality we have enjoyed as their guests on this happy occasion, praying that our Redeemer may reward and bless them and their children with his grace and glory, and make them all his own guests at the banquet of the just for ever: and also to the trustees of this church and to the choir of singers, as specially serviceable and acceptable to the Synod in all their public transactions and services.

The Janitor's bill for stationery and attendance, amounting to seven dollars, and the salary of the Stated Clerk, were ordered to be paid.

The minutes of last evening and of to-day were read and approved; and

The Synod adjourned to meet in the Presbyterian Church in Poughkeepsie, N. Y., on the third Tuesday in October, 1852, at 3 o'clock P. M.

Concluded with prayer, singing the doxology, and the benediction.

JOHN N. LEWIS, *Stated Clerk.*

Address: Salisbury Mills, Orange County, N. Y.

APPENDIX.

NARRATIVE OF THE STATE OF RELIGION.

If, in her earthly course, the Christian Church is sometimes called to lift her song of triumph, and sometimes also to mourn under the hidings of God's countenance, there are yet other periods in her history when her experience leads her to sing both of mercy and of judgment, and she is seen coming up from the wilderness leaning upon her beloved Lord and Head.

We have not now to speak of those glorious works of grace which, in some other years, have met the eye from almost all our borders; nor have we yet to lament that God has altogether withheld the influences of his Spirit, and given command to the clouds concerning his vineyard, that they rain no rain upon it. It is, however, an impressive and humbling fact that the instances of special religious refreshing constitute the exception, while complaints of spiritual dearth form the rule, in the reports of our churches.

In each of the Presbyteries of Hudson, Newark, Montrose and Rockaway, two churches have been favored with revivals of religion. One in the Fourth Presbytery of New-York has enjoyed a similar season of gracious visitation. Other churches have received smaller accessions to their membership. Remembering that God has ordained the preaching of his gospel to be the great instrumentality in man's salvation; recalling his gracious promises to accompany his Word and make it effectual by the working of his Spirit; and connecting with this the fact, that for several years the reports of our churches have been marked with a sad uniformity in this particular, it should occasion deep solicitude, as it certainly calls for great searchings of heart, when the special influences of the Holy Spirit are so long and so generally withheld.

The comparative withdrawal of Divine influences, while it takes away from religious ordinances every thing that gives them efficiency, is an evil which comes not alone. Religious declension, like other sins, is prolific and progressive. If the heart be not filled with God, another spirit enters and takes possession. We see this in the Church. There is an increasing conformity to the world,—adopting its opinions, following its example, mingling in its amusements, indulging in its luxuries, and coveting its wealth. And though as yet there may be little outward indication that divine truth is less devoutly cherished or less firmly held, though no particular cases of gross offense may have called for the discipline of the Church, who shall say, unless God pour down his vivifying Spirit, how long we shall be spared such results? But without foreboding further and darker declension, there is surely enough in what we already see and feel to call every one of us to far more fervent and earnest supplications that God would revive his work.

We have not, indeed, been without other tokens of the Divine favor. From almost every quarter there comes the fragrance of a field that the Lord hath blessed. Almost every indication of external prosperity is manifested by the great majority of our churches. The attendance upon public worship has been as large, efforts in Sabbath-school and Bible-class instruction as efficient, and contributions to the objects of Christian benevolence as liberal, as in any previous year. The reports of the Presbyteries speak also of the organization of new churches and the strengthening of feeble ones, the erection of new houses of worship, the repairing and fresh decoration of others, and the reduction or entire removal of the burdens of debt which had long weighed upon the spirits and crippled the energies of the people of God.

The great sin of intemperance, which for the last few years has seemed to be putting forth mightier energies and multiplying its victims, has, in the course of the more recent months, been exciting fresh attention and calling forth new efforts to arrest its progress. And though as yet we cannot speak of new results, the indications of awakened interest on the subject may be hailed as matters of encouragement, and omens of good. With the admirable example of the State of Maine before us, together with the manifest tokens of Divine favor to the cause of Temperance, this subject, in its present aspects, is especially commended to the churches and ministers of Christ.

It is with mingled gratitude and humility that we review the religious history of the year. We should be grateful. God has spared us. He has blessed us with health in our borders. He has given us harmony and peace. He has favored us with a system of Christian doctrine and discipline, which is not only admirably adapted to secure the greatest efficiency of the individual believer, and to preserve the beauty and order of the house of God, but to which he has added the seal of his gracious approval in the outpourings of his Spirit. And though death has been in the midst of us, we can rejoice that the beloved and revered were spared so long, and that their last hours were filled with so much of peace and hope.

We should be humble. We cannot look back over the year and say that we are guiltless in these desolations of Zion. There is a reason if the ear of God does not hear and his hand does not save. A voice within is telling us of enough in our own negligence and unfaithfulness to fill our hearts with sorrow and bow our heads in shame. To this feeling God is giving point and energy by the solemn admonitions of his Providence. Death is making his inroads among us. "How is the strong staff broken, and the beautiful rod!" Names that the Church has loved to honor have been stricken from the roll of the living. The admonition is also echoed from other parts of the vineyard of our common Lord. Since the hour of our coming together, the tidings have reached us that another venerable head has been laid in the dust,—another voice that long uttered its lessons of piety and wisdom in a neighboring school of the prophets is henceforth hushed on earth and tuned in heaven. To us also the night cometh. Let every thing, then, which calls for humiliation for the past only animate our resolves for the future. We have wandered from God. Let us return unto him, for he hath torn and he will heal us; he hath smitten, and he will bind us up. Taking to ourselves the exhortation, we would affectionately address the churches, "O house of Jacob, come ye, let us walk in the light of the Lord!"

Thus, when the Great Head of the Church shall demand of us, "Watchman, what of the night?" may it be permitted us to say, humbly and gladly, "The morning cometh!"

LETTER FROM THE DELEGATE OF THE ONEIDA ANNUAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.

KINGSTON, PA., Oct. 18, 1851.

To the Synod of New-York and New-Jersey:

REV. AND VERY DEAR BRETHREN:—Your much-beloved and highly-respected delegate to the "Oneida Annual Conference," Rev. Henry A. Rowland, appeared before that body at its late session at Ithaca, N. Y., and was most cordially received and invited to address the Conference at his discretion.

Your delegate presented your fraternal and ministerial congratulations to the President and members of the Conference in a manner every way worthy the ecclesiastical body which he represented.

Your kind invitation, to continue a fraternal interchange of delegates, was most cordially responded to by the Conference, by appointing a delegate and an alternate to visit your Synod at its approaching session at Bloomfield, N. J., and present to the Moderator and members of your body our high appreciation of your liberal and Christian spirit, and assure you that it will ever be the pleasure of the Conference to reciprocate such kindly offices, and contribute to the perpetuity of Christian charity and fraternal intercourse between the two ecclesiastical bodies.

It is not practicable for either the delegate or alternate to be present at the approaching session of your Synod, and we beg you to accept this brief communication as an assurance on the part of the Conference we represent that the visit of your delegate was most gratefully received, and that it is the most earnest desire of the Conference to be regularly favored with the attendance of a delegate from your body.

Our prosperity as a Conference the last year has been far greater than during any other in our history. The net increase of members has been 6,602. The number of itinerant ministers in the Conference is 209, and of local preachers 223. The whole number of church members is 25,528, and of probationers for membership 4,733.

Our missionary contributions, though by far too limited, are one fifth greater than those of the year preceding. The spiritual prosperity of our societies and congregations has been such as to call forth our most devout thanksgiving to the Great Head of the Church.

In the cause of education, through the blessing of God, we have been able to make, during the past year, considerable advance. Facilities for thorough educational training, at our two Conference Seminaries, have been greatly increased. The patronage of these institutions has been unusually large, and, what is best of all, they have been visited by gracious and extensive revivals of religion.

Thus has the Lord blessed us. For his manifold benefits we most devoutly offer thanksgiving to "the Father of Lights, from whom cometh down every good and perfect gift."

Ever praying for your peace and prosperity, permit me, Rev. and dear brethren, to subscribe myself,

Your fellow-laborer in the Gospel,

DAVID A. SHEPARD,
Delegate from the Oneida Annual Conference.

STANDING RULES.

I. The Synod shall meet annually on the third Tuesday of October, at 3 o'clock P.M., at such place as shall be designated at the meeting of the previous year.

II. A Committee of Arrangements shall be appointed previously to the adjournment yearly, who shall provide suitable accommodations for the Synod, and propose the arrangements for the devotional exercises.

III. The annual meeting of the Synod shall be opened with a sermon by the Moderator; or, in case of his failure, by some member of the Synod designated by the Committee of Arrangements.

IV. The Stated Clerks of the several Presbyteries are charged to forward the roll of their respective bodies to the Stated Clerk of the Synod, at least one week previously to every annual meeting.

V. At the close of the opening sermon, a collection shall be taken to meet the contingent expenses of the Synod; and if not sufficient, the balance shall be assessed equally on the churches represented on the floor of the Synod.

VI. The permanent officers of the Synod shall be a Stated Clerk and a Treasurer, who shall continue in office during the pleasure of the Synod, and the former of whom shall receive for his services the annual sum of twenty dollars.

VII. All the devotional meetings of the Synod shall be held at the place of opening the annual meeting.

VIII. The daily sessions of the Synod shall be opened with devotional exercises, to be continued at least three-fourths of an hour.

IX. At every annual meeting of the Synod a sermon on some topic designated by the Synod shall be preached by a minister appointed at the meeting of the previous year. The Lord's Supper also shall be celebrated. Both of these services shall be at such times as shall be proposed by the Committee of Arrangements.

X. In addition to the statistical report required by the "Form of Government," chapter X. section IX., every Presbytery shall make an annual report, in writing, of the state of religion in their respective bodies.

XI. The minutes of the annual meeting of the Synod shall be published under the direction of the Stated Clerk, as soon as practicable after the adjournment, and a copy sent to every member of the Synod.

XII. Members of the Synod appearing at any session after the calling of the roll, shall report themselves to the Chairman of the Committee on Leave of Absence, and offer their reasons for tardiness to the said Committee, before their names shall be entered on the roll by report of the Chairman of the Committee to the Clerks of the Synod.